UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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DO YOU UNDERSTAND

the difference between a promise and a fact?

The Law reads: "Unto every one that hath shall be given." The statement is not of a promise but of a fact.

You have two apples in a dish; you are given two more apples, which you put into the dish already containing two apples. The dish now contains four apples.

The fact that "unto every one that hath shall be given" does not indicate that the Law discriminates against the poor. Limited supply is inevitable if you insist: "I have only two apples."

Need compels the use of the two apples. The dish now is empty. The empty dish illustrates another fact: "From him that hath not, even that which he hath shall be taken away from him."

You possess all of everything. Affirmation of possession increases manifestation. Denial of possession decreases manifestation.

—*I. O. S.*

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COMPENSATION

By RENA H. INGHAM

I lost a rose, so I retraced my steps;
I searched in vain for it upon the ground.
A little child came running, lit with smiles,
And said, "Oh, look, just look what I have found!"
"And did you find your flower?" my mother asked.
"Oh, yes, and it had changed into a smile."
The rose will fade and crumble into dust,
But I shall keep the laughter all the while.

NOTES AND COMMENTS

By CHARLES FILLMORE

On every hand are prophecies of woe, war, and disaster. Is the end of the world prophesied by Jesus about to take place?—*Extract from a letter received by Unity School.*

ESUS did not prophesy the end of the world. "The end of the world," mentioned in Matthew 13:39 and 24:3, should read, according to the marginal reference, "the consummation of the age."

It is true that prophets and seers are pessimistic as they read the horoscope of the world for the near future. Our viewpoint is optimistic, although the indications are that a time of adjustment is at hand. The "great day" of the Lord is upon us and the influx of spiritual power may stir up crystallized institutions of every kind, but out of the change will arise a new and better civilization.

Prophecies of disaster are at this time unusually widespread and should be met by metaphysicians like personal error thoughts; that is, they should be denied any place in consciousness.

To do this successfully one must handle not only the thought of disaster but also the originating causes that lie back of the thought.

That something tremendously inimical to the immediate happiness of the people on this planet is in the air cannot be lightly denied by an observing mind. Those who delve deeply into the mysteries of astrology tell us that we are at the end of one sign of the zodiac and in the beginning of another and that the signs overlap, producing great commotion in the psychic ether surrounding the earth. Jesus, they claim, referred to this as the end of the æon, or age, not the end of the world as given in the Bible.

Those who base their prophecies on the Bible claim

that the twenty-five hundred year period of Daniel culminates this year. Others say that symbolical measurements of the Great Pyramid point to 1927 as the end of materiality.

The adepts of India and other oriental countries have again and again warned their people of a world wide war beginning in 1927. This impending war of the whole world is pointed out as the fulfillment of the vision of the battle of Armageddon, in which all the races of the earth will take part.

Even Jesus, whom we herald as the Prince of Peace and lawgiver of the millennium soon to begin, prophesied a day of judgment: "The powers of the heavens shall be shaken" (Luke 21:26).

It is true there have been many false prophecies of the end of the world by religious fanatics but the modern outlook is not confined to religious prophets; secular philosophers the world over are telling us that our civilization cannot endure without very radical changes in its foundation principles.

However, the surest sign of great impending changes in the earth's civilization is the widespread demand by the masses for such changes. Never before in the history of this world has there been so much freedom of the individual as exists today. Individuality has run riot and the mentality of the race seethes with liberty. "Where the Spirit of the Lord is, *there* is liberty." But liberty, unrestrained by wisdom, leads to license, revolution, and chaos. It is upon these rocks that our present civilization is about to go to pieces.

The World war destroyed the social and racial walls that had existed for ages between the ruling and the serving classes. A new race was born in a day when hordes of men out of every nation found their freedom. That freedom is a menace to the old law and order of the masses. Russia is an example of what may occur in any or all the nations of the world.

Metaphysicians see the thoughts of war active everywhere, and with the observation that every thought becomes a thing, they judge from cause to effect and prophesy a great war as a result of war thoughts. Jesus said: "When it is evening, ye say, *It will be* fair weather: for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times" (Matt. 16:2-3). Jesus read the thoughts of men and from them judged what their acts would be. By the same rule we discern revolution in the world because the thoughts of the people are revolutionary. However, those who are at peace in their own minds and refuse to take part in the warring thoughts of the world will be saved from the suffering that will accompany the birth of the new race.

All thorough metaphysicians recognize that the race thought precipitates into the earthly consciousness at certain periods called days of judgment. We are now in one of these days of judgment in which there is great need of the forgiving grace of divine love. Notwithstanding that most of the world's leaders utterly ignore the influence of the higher powers, those who have the light should be instant and constant in prayer. By so doing they will weaken the effect of the destructive race thoughts that have been accumulating for ages.

We cannot force our peace thoughts upon the world but we can help to cleanse both the world and ourselves of the effect of contentious, material thinking. Jesus said to His disciples: "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable

for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Will you please explain Unity's interpretation of the phrase, "Ye are gods"?—*Extract from a letter received by Unity School.*

The quotation "Ye are gods," is found first (so far as the chronological order of the writing is concerned) in Psalms 82:6. The preceding verses set forth the author's meaning, that men neither know nor understand the truth about themselves.

"They know not, neither do they understand;
They walk to and fro in darkness:
All the foundations of the earth are shaken.
I said, Ye are gods,
And all of you sons of the Most High."

When man's darkened mind is enlightened spiritually, when he understands the character of Spirit—God—and man, His "image" and "likeness," the truth of the declaration, "Ye are gods," is plain. It is equivalent to saying, "God is Spirit; His offspring are Spirit." Once the Jews threatened to stone Jesus because, as they said, "thou, being a man, makest thyself God." Jesus defended the divinity of man by answering them, "Is it not written in your law, I said, Ye are gods?"

However, we should not overlook the fact that we have to prove that we are gods and sons of the Most High. The undeveloped photographer's plate well represents man. The likeness is there but the plate must go through a developing process before it will become visible. Man has within him the imprint of God mind, which he can make visible by living the godly life. Jesus demonstrated that He and the Father are one; He invited all of us to follow Him in the new birth, and prove that we are gods, and all of us sons of the Most High.

What is the condition of the soul after the death of the body?—*Extract from a letter received by Unity School.*

The condition of the soul after the death of the body varies greatly in different cases, the condition of no two souls being exactly alike. Those who have developed spiritually are in much happier states than those who have confined their thoughts to earthly things. "Lay not up for yourselves treasures upon the earth."

Death is not only a separation of soul from body but also it is a separation of spirit from soul. This separation takes place where there has been no conscious unity between soul and spirit. In such cases the spirit gravitates to spiritual consciousness and the soul rests and gathers vitality for another incarnation, when the conjunction between soul and spirit takes place in another body.

There are so many states of mind at death, every one of which has a determining effect upon the after condition of the soul, that no universal place or condition of souls can be postulated. The great majority of persons find themselves after their death, in darkness, earth-bound. The Catholic idea of purgatory represents this condition well. It is from this realm of earth-bound souls that most of the so-called spiritual communications originate. These souls can give no definite locality as their place of abode, because they are wherever and whatever they think they are; they are bound by their own thoughts. If they are attached to material things they will by their thoughts bind themselves to those things. If their lives have been tragic the powerful emanations of emotion will so charge the elemental substance that they imprison themselves in their tragedy. These souls become ghosts, repeating over and over the thoughts and acts that led up to and ended in death.

One who has gained spiritual power and understanding can help these imprisoned souls to freedom. Peter says that Christ preached to the spirits in prison.

Get clear in your mind that the only heaven for man is that gained by unification of spirit, soul, and body. That unification must take place in this world, as the unification of Spirit, soul, and body was exemplified by Jesus. It is not accomplished by dying and going to heaven, but by living and fitting oneself for heaven—refining soul and body to the heavenly standard.

Those who have lived goodly lives and died "full *of years*" will rest until their next incarnation. Those who have broken the natural laws and given themselves up to sensuousness will find their troubled souls still troubled when they wake in the chaos of souls. "Where the tree falleth, there shall it be," describes the condition of the souls of those who have left the body. It is not wise to try to communicate through mediums with friends who have passed out of physical sight, because the conditions of communication are so complex that there is no surety of identification.

Rest in the assurance that the mind of man continues to function whether in the body or out of the body. Those whom we love will continue to be attracted to us and our love will draw them to us and we shall again be united somewhere, sometime. "In your patience ye shall win your souls."

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Fiction is one of the features of *Youth*, our new magazine for young people, and it is fiction with the only quality that makes fiction worth while, the Truth.

In the school of life there is no evasion of tests. Only as we learn the lessons allotted us are we permitted to pass on into a higher grade and happier conditions. —*Florence M. Estes.*

WORDS AND THEIR MAGIC

By CELIA C. AYERS

WEBSTER gives the meaning of "word" as, "that which is said, especially a brief expression." An expression is that which has been pressed out from the mind, either in thought or in word. It is by the word (spoken or thought) that all things are created in mind, and through its direction or expression all objects are formed in the visible world. Some words are living and some words are dead; some have within them that which builds and some have that which tears down.

The 1st chapter of Genesis shows us that God is mind, and it gives us a picture of the way in which mind creates. The chapter starts: "In the beginning God;" that is, mind is the beginning, the foundation, the origin of all that is.

In the 1st chapter of John's Gospel we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made."

From this we may see that mind not only is, but that it is also active; it is creative. In spiritual understanding we know mind as God, and we know its activity, its creative power, as the Son of God, the idea of perfection. This projecting of the divine idea is the "God said" of Genesis. This idea of perfection, or idea of God in activity, is the "only begotten from the Father," the epitome of Being, and in it are included all the other utterances or unlimited ideas that are in the infinite mind, God.

After the idea of perfection is begotten it projects itself into the consciousness and sets into activity a number of lesser ideas; also it makes active other ideas

which are unlimited, such as life, love, power, strength, and any and all ideas of good, no matter by what name they may be designated. The idea of perfection must express or press out in the consciousness all of the lesser ideas which, brought up to their perfection, go to fulfill or to bring forth the details of this perfect idea or idea of perfection. This mental fulfilling of the perfect idea is the "and it was so" of Genesis.

Thus mind is active in creating, or that which takes place in the invisible, the three-in-one which metaphysicians designate as mind, idea, and expression, and which religious bodies look upon as the Trinity—Father, Son, and Holy Spirit.

Manifest man is also three in one—spirit, soul, and body. He, however, starts with the idea. His spirit is his highest concept of God, his highest idea of the divine. His soul is the part of him that has the capacity to think and to know. Soul is the creative power in manifest man which he uses according to whatever his understanding may be, and with which he draws the pattern and presses out his creations. Ideas are limitless but the thoughts of mortal man are always limited. If his thinking is directed to unlimited ideas of good and he is aspiring toward the perfect ideas, then the perfect ideas are the pattern which he uses. If he is enamored of the world without, the world of the five senses, then his thoughts (which are limited) create a limited world, a limited body, a limited environment into which he puts himself.

Man's body is the manifestation, the result of the kind of thoughts in which he has believed, and it has been formed through his creative power. Man's trinity is then idea, expression, and manifestation, or spirit, soul, and body. Idea and expression are in the realm of his consciousness, while manifestation is in the outer, in what is comprehended by any of the five senses, the physical realm.

As man has projected himself into a physical world and a physical body which are not always in harmony, how is he to change the inharmony? Often we hear of the magic of words; often we hear much stress put upon the "spoken word." Truth students differ in their opinions as to whether the greatest good comes from holding a thought or idea in mind or from speaking the word audibly. Words, whether printed on a page or spoken so as to be heard by the physical ear, are but the symbol in the outer of the ideas that are in consciousness.

We are living in a physical world, a world that connects with man through the avenues of the five senses. Those who receive only the impressions that are brought to them from the five-sense world are living in a physical consciousness. It is very difficult to reach the natural, everyday human being except through one or more of the five senses. In this way he may be awakened to that which is higher, but the impression comes to him first from the without, from what he sees with the physical eye, or from what he hears with the physical ear. For this reason the printed word and the spoken word are used to arouse man from his ignorance.

When speaking to persons who are unenlightened spiritually we should understand that the conscious mind or intellect goes before and prepares the way for the coming of spiritual realization. Only when man thinks and meditates on the ideas that are back of words do they become of value to him. Then only does he begin to connect with the Father within, a connection which brings to him understanding of God. God is so ready to meet us on any plane of consciousness that He provides many and devious ways for us to find Him. Paul says: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves

groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body."

The whole body of creation, as well as man's physical body, is expecting this expression of sonship, and for this reason the creative power of God, the word, is spoken to the physical consciousness.

When our thoughts are dwelling on the good, we are speaking the word, not in a physical way but in a mental way, to our souls and to the souls of all men that have been quickened to an understanding of the infinite mind.

On the spiritual plane the word is individual conscious knowledge of Truth; it is knowing that Spirit is omnipresent, that the word or activity of God is eternally creating perfection everywhere, and is always operating, seeing all things in their perfection.

THE TRUTH SHALL MAKE YOU FREE

Not long ago I heard a woman say, "I cannot understand why I have all these things to meet. I know the truth but it doesn't seem to make me free."

Instantly my own consciousness was clarified. Jesus didn't say "Ye shall know the truth and the truth shall free you from your problems, your trials and your temptations." He knew that until we overcome every enemy, even death itself, we shall have to continue in life's school, learning our lessons, passing our tests.

Only when we are able to say with the great Master, "I have overcome the world," shall we be exempted.

What then is it that we shall be free from?

Ignorance. Our false beliefs, our superstitions.

When we know the truth about anything, our ignorance vanishes and we possess what is more precious than rubies—wisdom and understanding.—*Scientific Christian Training.*

CAROLINE NAPIER

A TRUE RECORD

Chapter III

I WAS now teaching twice a week at the large school before mentioned, and besides that, enough pupils came to me through the school to make it necessary for me to commute and to have a small studio in New York. How different were these trips to New York from those I had taken in former years. What a terrible difference the lack of money makes; I was beginning to learn that now, with a vengeance.

Before, a trip to New York had meant getting up at a pleasant hour in a warm, sunny room, having a quiet, delicious breakfast, putting on lovely and becoming clothes, bidding the children a leisurely, happy good-by, and starting off to the station in a cab. Once in town I had spent the day in driving about in a hansom, in shopping, in lunching at Maillard's, Delmonico's, or Sherry's, and in coming home again before the world had turned away from the light of the sun.

Now I had to leave very early in the morning. I got up in the dark. It was cold, oh, how cold! I dressed hurriedly, ate breakfast hurriedly, and while it was still dark started to walk the two bleak miles to the station to catch the seven-something train. I was a commuter now, afraid of missing my train. I could not afford a late train or a cab to the station and I left with the sound of my youngest child's voice in my ears begging me not to go, and with the feeling of her hands clinging to my skirts. She was only three years old and she could not understand. Even with Anna there it was terribly hard to leave my little daughter. But I had to, of course.

Sometimes I felt blue on the train, going in, and then I would say the word, "joy," over and over and

over until its potency took effect and I felt joyful. Sometimes I would feel tired; then I would say "life, life, life," until I could feel electric streams of life pour into me.

Once in town my day was spent in giving lessons. I had lunch at a moderate-priced place because I could not afford to eat in a better one. As soon as I could afford a small studio I had crackers and milk there, instead of going out.

My shoes seemed to wear out very fast those days. I could not understand it, as they had always been very satisfactory. I took one pair of shoes back to the store and told a clerk that they had not worn well. The man looked at the shoes then he looked at me in a kindly, quizzical way and said, gently, "I guess you didn't use to walk so much."

He was right, and thereafter I bought stouter, less expensive, and far less beautiful shoes.

The end of my day was a dash for the train, when darkness had come again, and the two-mile walk uphill in the dark back to my house. There were the children, so terribly glad to see me, and Anna's cheerful face and a warm supper. How glad I was to get back to the bright faces and voices; how blessed it was to get back to them—even though I was so tired.

I made a resolution. It was this: To be with my children every minute of the time I was not teaching, never to go to dinner or to the theater alone with a man, never to let a man do any favor for me. I did not dislike or mistrust men, but in the eyes of the world of that day such things might be, and usually were, misinterpreted, and I determined to keep my name free from the least possibility of gossip. Pride again. But I was alone; I would stand alone. Also, my mental life and my spiritual life were evolving apace. The more I was beset by the difficulties of life the more intensely conscious I had to be of the infinite Source

of love and life and power that meant God to me. I had to keep my faith alive in the face of all circumstances; it was that by which I lived. If I lost my grip on faith I lost my grip on life. Fortunately for us, the more we cultivate faith in God the easier it becomes to have faith and to live in God's way rather than in the blind way of the world. After a while, if we do not falter, the proofs of God are so many and so great that our lives become established in Him and there is no other way.

God is the unfailing one. He is always present, the comforter and the helper. He never fails. His love and His wisdom and His power are inexhaustible. Life may be renewed through Him over and over again. "According to your faith be it done unto you."

Those who have faith will believe that everything in the world of spirit, which to them is the world of reality, is all right and as it should be. They will have the strength to believe it in the face of the most apparently wrong, depressing, and discouraging outward circumstances. Their spiritual vision will enable them to distinguish between the phantom, changing event, which is a means to an end, and the real, the unchanging, which is God and the end for which all people live. It is necessary for us to cultivate this point of view—the essential perfection of things in spirit —with all our might.

Believing actively in God I began to bring all my problems to him. I began to make continual use of prayer—not mere, orthodox supplication, but a state of mind that is a state of vivid belief, a realization of the nearness and reality of God, of His omnipotence and of His infinite, inexhaustible love in which everything is in its perfect state. That love, if we only put aside our personal wills and do not try to lead, will give us help as surely as day follows night. We

shall be shown the way; whatever is the matter will be straightened out for us.

God does take care of His children, if they trust Him. If only we could stop doubting and honestly believe that this is so, then all our troubles would vanish like smoke. I have had so many proofs of it that I know what I am saying; it is not idle chatter or religious cant. I was far from knowing this truth then, however, far from being able to live up to it; and the result of the fears that at intervals would encroach upon my mind and overwhelm me was a sudden and terrible illness. I used to lie awake whole nights trembling in an agony of worry about finances. I seemed to have lost my grip. Then suddenly one day I was seized with a frightful earache. The pain seemed more than I could bear. I had to stop teaching and go home to bed. I sent for the old family doctor. He did everything he could think of, but the pain only grew worse.

"Well, I'm afraid this means an operation," said the doctor, finally. "The hospital tomorrow." Then he left.

All at once I thought of Unity. Again my faith had been weak and I had turned instinctively to the purely material. But now I asked my eldest daughter to send a telegram. Through the devastating pain I could hear her bewildered young voice say it over the telephone. It went something like this:

"Charles Fillmore, Tenth and Tracy sts., Kansas City, Mo. Severe earache right ear. Unbearable pain. Threatened mastoid operation. Please help. Caroline Napier."

As soon as the telegram had gone I felt a certain relief, a sense of not being alone, an easing of the mind. Soon afterward I fell into a deep, deep sleep. I slept sixteen hours and when I awoke the pain was gone. The abscess in my ear had burst. In two weeks I was teaching again. The old doctor could not under-

stand. He said it was a miracle, but I knew that it was a lesson to teach me to relax and have faith. We suffer because we do not pay attention to the inner voice and follow it. We try to get what we want without listening to what we are intended to have. We might find our right place without trouble, but instead we choose suffering.

I had had a struggle to keep right thoughts going in my mind. Sometimes such effort is purely mechanical and one has to depend on mere words, but if the good words are repeated in the attitude of making a patient effort, the life force, or spirit, springs into the words and then one knows oneness with God again and miraculous things happen. Persistence and patience always win.

After my illness, commuting became too difficult and I decided that we would have to live in the city. On Saturday afternoons I looked for apartments. It was discouraging, to say the least. I looked at all the places I could have afforded and they were so dreadfully dreary and dark and sordid that I knew that we could not live in any of them. I could never bring the children into such surroundings. So I began to say, according to Unity, "These are not the places for God's children. God's children have a lovely place to live in." I said it over and over and over. Then I found an apartment on Riverside drive and 83d street near Mount Tom—a lovely place for the children to play. The apartment had a sunny, attractive living room in front, a long hall with three bedrooms opening on a court, and in the back a sunny dining room and a pantry. There was a kitchen downstairs and a sort of back yard. It was really a duplex apartment, and was far ahead of anything else I had seen. It was perfect, for us. I could teach quietly in the front room and the children could play in the dining room without disturbing me. The rent seemed to be more than I

could pay, yet I knew that I must take it, because I thought that it was the right place. So I took it, saying all the time, "This is the right place for God's children. God's children are taken care of."

The directors of the finishing school where I had gone as a girl asked me to take charge of the music in their school. There was my rent!

When I first began to teach it seemed to me that I had all the down-and-outs, all the poor unfortunates in the world. I had to give them not only music but some sort of spiritual help. They depended on me. They said that I was calm, untroubled, joyous, happy; I never seemed to have any troubles, any worries, as other people had. I told them what I did, how steadily and constantly I tried to think positively and constructively; how I tried to believe in God and to live by my faith in him. I came across a little book by James Allen, called "As a Man Thinketh." I must have bought hundreds of copies to give away, in the course of a few years. Every one that came to me seemed to be in dire need of help of that kind. It was wonderful to see the failures turn into successes; to see the poor unfortunates pick themselves up and remake their lives through the applied power of thought. I could help them to have faith and to live by it actively because I was doing it myself and they could see that it worked. The plan was not merely theoretical.

Now spring had come and with it the problem of the summer: getting the children away from New York. I had arranged to take them to a lovely old farmhouse on Long Island where we would be able to live pleasantly and inexpensively; but when the time came I had just $6 in the bank. I was in a hole financially at that moment because a pupil for whom I had especially changed my schedule had suddenly been sent away to school by her very changeable mother, who had not seen fit to pay for the lessons her daughter

would miss. Of course it was a distinct loss to me because in those days I did not have the confidence to insist upon being paid a term in advance. Naturally I had been counting on the pay from these lessons to help materially in the slack summer season that was just beginning. It put me in a quandary and my first impulse was to give way to a panic of fear. All the way up to the school I fought against worry, depression, and fear. I knew I must not give way, that I must have faith in God and in nothing else. I kept saying over and over: "God is my banker. God is my supply. God never fails. He always has enough. He takes care of His children. My bank is God's bank."

Then when the fear of lack, fear of the seemingly apparent circumstance seemed to be getting the best of me, I said, "Get thee behind me, Satan." And then I started again: "God is my banker. God is my supply." Over and over I repeated it, not just saying it but believing it as well.

Do not be afraid to say these things or to believe them. You must have faith; you must believe the statements you are making, or they won't work. Half-heartedness or unbelief on your part will nullify their effect. You cannot serve God and mammon. Do whatever you have to do, to the very best of your ability. Do not try to force a definite conclusion in your affairs—except to believe that they are all right—unless you get a direct leading, a hunch. If you get such a leading, follow it.

So I determined to think only of the moment—for which of us knows what tomorrow will be? I had to go to the school to teach. Very well; my own private worries were not supposed to intrude there, and they should not. I would put aside my private affairs; I would forget them entirely and give the best lessons of which I was capable. I did.

While I was on my way to the school two persons stopped me, and they both said:

"What a happy, fortunate person you are! You never have any worries like the rest of us, and it does me so much good to see you and to be with you a little while."

What they said made me laugh inwardly, but it buoyed me up, too, and gave me courage, and then I began again harder than ever to repeat to myself:

"God is my banker. God is my supply. God's children are taken care of."

At the school I found an envelope lying on my desk. I opened it. It contained a check for $300, from the mother of the child who had been sent away to school. An accompanying note explained that she had not been able to sleep the night before because she had suddenly realized that by taking her daughter away she had made me lose the $300 that she inclosed.

The more I knew the less I worried or tried to do things from the external, the outer point of view. I tried to live wholly from the inner point of view, according to what I was told metaphysically. For example, if I needed something and felt that my having it was in divine order, the way for me to help it manifest was to picture what I wanted, calmly, gratefully, without worry, to give thanks for it with all my heart, and to act as if I had already received it, as in Spirit I had, according to the strength of my belief.

The summers brought my hardest problems, because one can make very little from teaching in the summer. Four children and Anna made it difficult for me ever to keep very far ahead of the game in a financial way.

I did not have money enough to rent a house in the country and keep the apartment in town too, and I did not want the children to spend the summer in New York. For this particular summer a friend of mine had asked us to come and live with her on her farm

very simply and inexpensively. It seemed to be just what I could afford and we were ready to go—then she telephoned me that her sister's children, who lived near the farm, had the whooping cough and the doctor said it would be very unwise to bring other children up there. So that was the end of that.

Well—no discouragement allowed. At lunch I said to the children, "We can't go to the farm now. What kind of house would you like to have this summer?"

"Oh, a big, comfortable house in some nice place," said one.

"Big enough to give parties in," said another.

Each one jokingly described what he wanted and as soon as lunch was over I went to my room and quietly and emphatically gave thanks for our lovely, large, comfortable house situated in an attractive place, with attractive neighbors.

Every day, many times a day, I gave thanks for our house.

Anna used to say to me: "Well, Mrs. Napier, what are you going to do this summer? Are you going to stay here?"

And I would say, "No, Anna, we're going away to some lovely spot." Anna would give me a look and answer, "Oh." She was beginning to accept me on my own terms.

In a week or two a letter came from another friend of mine who said she had heard of my change of plans, and that she realized that the change might leave me without a summer place. She had a lovely house in the country, and since it was now too late in the season for her to rent it, wouldn't I please make use of it?

Thus our summer plans came true. I had several attractive pupils to teach at our summer home and we had a lovely house and pleasant associations for the

children. So we did much better than we would have done if we had simply rusticated as we had originally intended.

It took me years to be able to accept these gifts from God as such. My pride made me feel as if I were accepting favors from my friends, and I was terribly uncomfortable about it. But that was a wrong attitude. One must receive as well as give. If one is giving constantly to the best of his ability, then he must feel that he has deserved the nice things that come to him, and must accept them cheerfully and without qualms, knowing that in his own way he can and will repay them.

CHAPTER IV

There is a point in metaphysical ethics about which many people are too often careless. Because the law of God is neither tangible nor visible many people make use of it, take gladly what it gives or brings about for them, and then simply do not make payment. That never seemed right to me. One pays the doctor when one consults him; very well; then one should likewise pay for spiritual healing. I feel very strongly about this because I believe that if we do not keep on a very ethical and honorable footing on that score we are making bad karma for ourselves. We cannot leave debts unpaid. Often I have taken my last cent to send in payment for healing—mental healing, I mean—or any help of that kind that I had asked for.

When we moved to New York one of the most vital problems to be met was that of school.

"Of course," said my rich relatives, "you'll have to send the children to the public school, and up where you are they won't be so bad."

Perhaps not, I thought, and I went to see. One look at the over-crowded schoolrooms—where the congestion was so great that children sat all along the

halls—and I knew it was impossible for me to send my three daughters there; a boy might stand it, and my son, poor child, did.

"What shall I do now?" I asked myself. I wanted the girls to go to a very nice school. I liked a certain one where every one spoke French, one that was within walking distance of our apartment, but I knew the tuition was much more than I could afford to pay. I did what I did about almost every difficulty: I went to my room and meditated. I asked what to do and then waited in absolute silence and with an open mind for the answer. It came. Out of all my jewels I had kept one ring; it was the only jewel I really cared about and I did care very much about it. It was a ring with a large and beautiful dark blue sapphire in the center and with a large and beautiful diamond on each side of the sapphire. Now I was told to sell this ring. One of the laws of faith seems to be that before we can have more we must make the best possible use of what we have—always without regard to any purely personal feelings in the matter.

So, obedient to what I had been told, I wrote to the jeweler from whom we had always, up to the time of our financial misfortune, bought jewels. I told him that I had a ring I was very eager to sell in order to be able to send my children to school.

I got a reply in which he said they were not in the habit of buying jewels in that way but that in my case they would make an exception. They bought the ring and the children went to the school I had selected. The next year I was able to send them myself.

It is important, critically important, to give thanks for everything, even when it looks like disaster. We do not know what is good for us. Until we have had a great deal of experience we do not easily understand the inner significance of an event, especially if it seems to be unfortunate. The best way to learn its real mean-

ing and the good that lies in it is to give thanks wholeheartedly and sincerely instead of allowing any negative or discouraging point of view to get hold of us, or rather, before any negative or discouraging point of view about it can get hold of us.

We must have the faith to give cheerfully, to serve without thought of self, to give mentally and physically, and spiritually to trust that God will take care of us.

You will find that mental giving is more difficult than physical giving but just as important, perhaps more important. For instance, if you see a person who does not look well, do not do the easy, obvious thing and say that he looks bad. By taking such a negative attitude you will aggravate his negative condition. If you will reverse your thought of him and for him, by seeing him a spiritually perfect being, you will help him to reverse his condition. Think that everything is all right for him, that he looks well and beautiful, or whatever it is he needs to be. Do not help to increase the negative, destructive thought waves. Make an effort to reverse such thoughts—no matter who is the subject of them. God's love is no respecter of persons.

Giving continually in this way, at all times, in all places, is a real job; also it is a great builder of faith.

I repeat, one should give thanks even for what looks like disaster. Once during the first year of my teaching at my old school, when I needed every penny I could earn, the teacher in charge met me with a very doleful face and said that one of the pupils had run away. That meant that I had lost a pupil, which I could at that time ill afford. Using the Unity directions, I sat down quietly at the piano and gave thanks for the good of this news and for the pupil who was to take the place of the one I had lost. Then I gave my lessons and afterward I went to a house where I had two little boys to teach. Before the lessons had begun the mother of the two boys came into the room and asked if I

would teach her too. Afterward many other pupils were sent to me through her.

Service, cheerfulness, positive thinking—they are the big points. Emerson says that we are all as mentally lazy as we can be, and we undoubtedly are. If we really wanted to control our thoughts and keep them in positive channels we easily could do wonders for ourselves and for others. It is a matter of mental discipline for which none of us is too eager.

I was banking with the Knickerbocker Trust company when the institution failed.

I had been out teaching all day. I did not read the newspapers at that time, because I wanted to keep my mind free from stories of murders and scandals and trivialities. I did not want to have to discount mentally all the flotsam and jetsam of "news." I wanted my mind to be, so far as possible, a place where each thought was planted consciously by me, where each thought would have a chance to become something of worth without having to fight its way through many chaotic, destructive, passing impressions. I believe that every thought leaves its indelible impress on the mind, just as a ray of light does on a photographic plate, and I had difficulty enough trying to think as I wanted to think—in unworried, calm, joyous certainty that everything was all right regardless of outward circumstances—without reading the newspapers. So my mind was completely absorbed by my profession, by my children, and by my desire to live according to the laws of God, to be conscious of the presence and love of God, of His unfailing power and help. I wanted to be loyal to Him, to be guided by my faith in Him alone. My faith was going to be put to a severe test now, a test so desperately crucial that it revealed to me just how real my belief in God was.

As I said, I had been out teaching all day, and

had not heard what had happened. The children met me at the door in great excitement.

"Mother," they said, "your checks are no good; people have been calling up all day. The bank has failed."

I found out from Anna that it was so. There had been a panic and my bank had failed. That meant, according to the ways of the world, that I had not only lost all the money I had at that time, but that all the bills for which I had just written checks were unpaid.

"Mrs. Napier," said Anna, "you'd better go right down there. Hundreds of people are there, sitting in the streets, trying to get their money."

I said nothing for a moment, until I could get hold of myself. Then I instantly refused to let myself realize the situation as a reality. Keeping my mind away from the panic and focused on God, I said to myself with all my might:

"God's bank cannot fail. God's bank is all right. My bank is God's bank. There is plenty and everything is all right."

I submerged myself, through the power of the words, in the serene, unshakable security of knowing—in spite of any or all outward discrepancies of appearance—that everything in God's world was all right. With all my might I strove to stay in the midst of this feeling of living and inexhaustible faith. I refused to consider the outward situation at all; I refused to consider ways and means, when I believed that I was part of God's world and that in God's world no disaster could happen.

So I said to Anna: "I'm not going down there. I'd like some dinner."

"Well, Mrs. Napier!" said Anna, but she gave me the dinner. I ate it, all the while holding on to inner realization of God. I played for the children the French and German folksongs that they sang every night before they went to bed. After the children had gone to

bed I did my exercises as usual, a sort of glorified daily dozen I believed in at the time, and then I went to bed, still determined not to let thoughts of worry, fright, or depression get any hold on me.

Over and over at intervals I had been thinking, "Nothing can happen to God's bank. God's bank is my bank," and so forth. I fell asleep in the midst of that sense of living faith, of deep security in God, without which there is no power or reality in faith.

Early the next morning the telephone rang. It was Jimmie Townsend, an old friend of the family.

"Hello, Caroline," he said.

"Hello, Jimmie."

"You're banking at the Knickerbocker Trust, aren't you?"

"Yes."

"Well, you know they've failed for a million?"

"Yes."

"Well, that must put you in rather a hole, doesn't it?"

"Yes, it does."

"Well, look here, Caroline, I wish you'd let me be your banker until this is all straightened out."

"That's terribly nice of you, Jimmie."

I thought of my resolution never to let a man do anything of that kind for me. Was I being tested again? Should I have to break my resolution, and accept? It looked as if I might have to, but I didn't have the sense of complete rightness about it that one does about living by faith; in faith one knows absolutely when one is doing the right thing. I heard myself say:

"Thank you ever so much for offering to help me out, Jimmie; and I may accept. Can I let you know a little later?"

"Of course, Caroline. And don't hesitate to call on me."

"All right, Jimmie, thank you, I won't."

Soon the telephone rang again. This time it was Margaret Carrington.

"Hello, Caroline."

"Hello, Margaret."

"Caroline, you know about the Knickerbocker Trust?"

"Yes."

"Your're banking there, arent you?"

"Yes."

"Well, I happen to be one of the trustees. I've been down there all night. Everything's going to be all right, but it will take a year to straighten it out, and it's going to be uncomfortable for people who have money there. I want you to let me make your loss good to you now. I'll get it back eventually and I don't need it at the moment."

"Thank you, Margaret, I will. Jimmie Townsend called up and offered to help me, but I'd rather have you."

"All right, Caroline. Don't worry, dear; I'll attend to it right away."

"Thank you, Margaret. It's wonderful of you."

That incident was a modern illustration of the 91st Psalm.

The more I learned of the laws underlying thought, the less I worried or tried to do from the external point of view. When I needed an apartment this is the way I went about getting it: First of all I decided where I wanted to live; I wanted something on the East side, somewhere in the seventies or the eighties. I wanted a new apartment of five rooms, including the maid's room, not too far east, and I did not want to pay more than $100 a month for it. Having decided this, I went quietly to my room, sat very still, composed my mind to a receptive silence, and gave thanks many times with all my heart, with all my belief, for the right place, for the perfect place.

Then from a reliable real estate agent I got a list of the available apartments in the district where I wanted to live. I sat with the list in one hand and a pencil in the other, perfectly quietly, and waited. After a while, as though the pencil moved for me, I made a mark opposite an address in the east eighties between Third and Lexington. I went to the address and found my apartment—brand-new, five pleasant, light rooms at $100 a month—exactly what I had given thanks for.

Once I came home to my apartment after a day's teaching, to be met by Anna with the announcement, "Your children are very ill."

I went into their bedroom—the two youngest were the only ones living at home then—and found them in their beds, looking very ill indeed, green, in fact. "Mother, we've been poisoned," they said. Their tongues had turned black. I do not know how to explain what followed. All I can say is that without any apparent effort on my part I had shut my mind to the seeming fact of their illness, from the moment Anna had told me of it. I had realized quick as a flash, "They are not ill," meaning, of course, in the spiritual or real sense. When I stood before them I had no realization of their outward signs of illness; I saw only their absolute perfection in spirit. It was so easy, so effortless, so absolute that I hesitate to know what to say about it. If I had allowed one instant's sense of their obvious peril on the physical plane to take hold of me I should have been lost and the result would have been doctors, panic, and so forth. But none of that had a chance to touch my mind, and the sense of the children's not being ill was so vivid, so positive, so sure within me that all I said was, "They are not poisoned." Then I walked from the room.

"What are you going to do, Mrs. Napier?" asked Anna.

"Have some dinner," I replied. Anna gave me one

of her astonished looks. But she brought the dinner and I sat down before it, conscious only of the sense of perfect reality that is so difficult to explain. I had eaten hardly a mouthful when the voice of my youngest daughter—she was about twelve at the time—came to me from the other room.

"Mother, you're a witch," she said. "We're all well."

I went back to the bedroom. The two children were no longer green, but smiling and normal, and their tongues were no longer black.

For a long time teachers had been coming to me for instruction—more and more teachers, till at last I had so many that they began to ask me why I didn't have a school for teachers. They wanted a school for teachers—and for children, too, of course; but primarily for teachers—where they could learn how *not* to teach music. They wanted to know how not to teach the hammer-and-tongs method of scale thumping, of deadly, unintelligent, purely outside technique; how to teach from a fundamental point of view so that the child would play musically, with a lovely tone, understanding the harmonic construction of what he was playing; how to teach the child and the teacher to hear inwardly before expressing outwardly. It had long been my dream to have such a school, but I had never felt that the time for establishing it had come. Now, however, I felt that the time had arrived. It was summer and we were at a quiet little place on Long Island where the ocean and the endless seashore were our constant companions. There were few persons about besides ourselves, and I spent every afternoon on the beach in undisturbed sunshine and solitude. I meditated about what to do next.

In the silence I was told to write to certain persons, whose names were given to me, and ask them if they would contribute toward the starting of such a school as I believed in. I wrote the letters and within three

or four days I had the money with which to start the school.

For ten years now the school has been growing and branching out and growing and branching out.

That is all, except that there are certain things—easy to remember, not so easy to do, but beyond all other things worth trying—that perhaps you will not mind my repeating or putting down here.

Behind everything is thought.

Thought is the power that creates and sets in motion.

The material world is the instrument. Our thoughts are the notes that we use to play on it, and our lives are the resulting tunes, harmonious or inharmonious, as the case may be.

When we can control our thoughts we can control our lives.

"As he thinketh within himself, so is he."

"Whatsoever a man soweth, that shall he also reap."

Fear is the absence of active belief in God. Often we evade things through fear, things that would immediately cease to exist if we faced them fearlessly. They are the creations of fear and they are really shadows, as are all creations of fear.

If you believe in God actively, so that he is the conscious center and ruling power of your life, you cannot be afraid. The sense of his love and nearness wipes away all fear. If you can really and truly trust God with your whole heart and refrain from trying to manage things for yourself "a little on the side;" if in spite of any and every discouraging outward appearance you are able to trust only in him and in his love; if you can leave the way in your own mind clear for him and follow where he leads, then "all things will be added unto you," and you will be one of the happy ones who dwell in "the islands of the blest."

The End.

AN INTERPRETATION OF MATTHEW 21:22

By THEODOSIA DEWITT SCHOBERT

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

ARK 11:24 runs, "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The marginal reading makes the verse still stronger by giving "received" in place of "receive." This translation is Unity's authority for the rendition, "Believe that ye have received them, and ye shall have them."

"But," some one asks, "how can I believe and affirm a thing that isn't true?" Those who ask this question do not know the truth; they judge according to appearances and not according to right judgment. (See John 7:24.) For the two following reasons we can pray believing that we have received, and we can affirm a good to be true in our lives when the contrary appears to be the case.

First: We have the promise of God to the effect that when we ask—yes, even before we ask—we receive; therefore it must be true that we do receive, no matter what things may look like in the outer. "Ask, and it shall be given you . . . for every one that asketh receiveth." "For your Father knoweth what things ye have need of, before ye ask him." "And whatsoever ye shall ask in my name, that will I do." "If ye shall ask anything in my name, that will I do." "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." "If we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." These verses are but a few of the many prom-

ises in the Bible to the effect that God does hear and answer prayer.

Since God is unchangeable and sure, and cannot lie, it must be that we do receive whatever we ask for, when we ask; therefore we can believe at once and give thanks that we have received. Jesus used this believing method. At the grave of Lazarus, before there was any sign of Lazarus' having been raised from the tomb, Jesus "lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always." When he multiplied the loaves and fishes to feed the multitude, he first blessed the bread, and then he broke it and handed it out. When he healed the man with the withered arm, he told the man to stretch forth his arm, when to appearances the man could not possibly do such a thing; but as the man attempted to fulfill Jesus' word of faith, his arm became strong and well. The Bible is full of teaching and illustration on the lesson of faith in God, the good.

Second: We can pray believing that we have received, because we really have received. In spirit and in truth all that the Father is and has is ours all the time. In the Christ, the only begotten Son of God, the divine ideal man whom God made in his own image and likeness and whom he gave to be the true self of every man, there is in embryo the fullness of all that God is. Then too, God—Spirit—is omnipresent, is in and through and surrounding all mankind and the whole universe. God as life, substance, intelligence, wisdom, love, power, strength, Truth, omnipresence, omniscience, omnipotence, is ever in us and about us, is with us all the time, and is at our disposal. By believing in, declaring, and affirming the perfect and the unlimited good that is ours in Spirit, we cause it to manifest in every avenue of our lives.

Let us therefore constantly believe, think, and give voice to that which is real and true.

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 268.

THE HOME

NOT AFRAID IN THE DARK

By JESSIE CAMERON BROWN

OME, Bettikins, 8 o'clock is bedtime," "Just wait till I cut out this picture." Mother indulgently waited until the picture was cut out; but Betty tried to postpone the fateful hour by meticulously trimming the edges of the picture.

"Come along, dear." At length Betty reluctantly collected her playthings and allowed herself to be escorted upstairs. Once they were in Betty's pretty little nursery they had such fun. Betty prolonged the operation of getting ready for bed as long as her fertile imagination could conjure up one pretext after another for detaining her mother, and the mother entered heartily into the spirit of the child's play. Betty never seemed quite ready to have the light turned out. The mother could not understand why Betty should be so afraid in the dark, and she thought that if they made the bedtime hour a period of gayety the fear would be forgotten. But every night is was the same story—Betty was terrified when her mother left her alone in the dark room. This evening, however, after the playtime was over and the usual prayers had been said, the mother asked: "Betty dear, can you say the little poem that you learned today?"

Betty was delighted to show her mother that she still remembered the words, and she proudly repeated:

Dear Father,
I thank thee for this lovely night
That folds me close to its soft, warm breast;
May I tomorrow greet thy light,
Bigger and better for my rest.

The mother chatted a few moments to the child about the meaning of the little poem, and then left her. As she tiptoed out of the room she heard the brave little mite saying to herself, "—this *lovely* night, this *lovely* night, this *lovely* night." For the first time in months the child made no protest as she heard her mother's footsteps descending the stairs.

After using the poem for two weeks, the mother found another rime along the same lines—a poem entitled "God's Dark," written by John Martin for his magazine for children, known as John Martin's Book. Each week she taught Betty a new stanza, but long before the poem was entirely memorized Betty had lost all fear of the dark.

The Dark is kind and cozy;
The Dark is soft and deep;
The Dark will pat my pillow
And love me as I sleep.

The Dark is smooth as velvet,
And gentle as the air,
And he is *good* to children
And people everywhere.

The Dark can see and love me
Without a bit of light.
He gives me dreams and resting;
He brings the gentle night.

God made the Dark, so Daytime
Could close its tired eyes
And sleep a while in comfort
Beneath the starry skies.

The Daytime, just like children,
Needs rest from work and play,
So it can give us children
Another happy day.

God made the Dark for children
And birdies in their nest.
All in the Dark *He* watches
And guards us while we rest.

START THE BALL TO ROLLING

By EMMA HENDERSON

A FEW years ago we lived in rooms over a double garage. We had built this garage hoping to build our house a few months later, but as time passed and the house seemed to be no nearer to materialization, I began to think that if we could only fix up these rooms our condition would be much better. I wanted to put canvas and paper on the walls, to put some curtains on the windows, and to have some linoleum on the floors. I visioned my little apartment as cozy and pretty; I planned just what I wanted, and I even asked the Father to give me the things that I needed to make it so. Each week I would think that surely, before another week passed, my place would be fixed up; but the weeks glided by into months and it seemed that I could never get enough even to put canvas on the walls.

One day as I sat by the fire with nothing in particular to do, I noticed my small daughter playing on the cold, bare floor. My first thought was one of self-pity that I did not have enough money to buy a little rug for my baby to play on. Quickly I told Satan to get behind me. Then angels came and ministered to me in the form of an idea: I had plenty of colored rags to make a plaited rug. In ten minutes my baby and I were both at work, cutting strips, tacking and plaiting them. In the spare time of just three days, I had the rug on the floor and my little one was playing on it. When the rug lay on the floor I saw that it was almost all blue. I then decided that the paper was to be blue and so also the linoleum.

About a day before the rug was finished, an extra dollar came into my hands in an unexpected way, and I bought muslin and made curtains for the kitchenette and bathroom.

Before the curtains were entirely finished, I was called on to replace some broken furniture in a house that we were renting. One piece had to be changed for another which did not cost quite so much, and, as the bill had already been settled, I had a balance of $4. For $6 I could get enough linoleum to cover the floor of my kitchenette, so I had my husband give me the extra $2 and I put my linoleum down at once.

That evening when my husband saw how much nicer the place looked with the rug, curtains, and linoleum, he said that he had just made a little money that he could spare and that, if I wanted to, I could go to town with him next morning and get the canvas for the walls. He suggested that maybe by spring we could paper them. I got the canvas and began putting it up as soon as I got home. Evenings we worked on it together. Then when it was about half finished, my husband told me that as the little we had spent made things look so much better, he would strain a point and let me buy the paper and put it up as soon as we had put up the canvas. Before the canvas was all on the walls, the cheery blue paper was on hand, ready to be put up.

Soon after we finished prettifying our little place, some kinsfolk stopped to see us on their way through our city, and we were delighted to hear them remark how dainty our little nest was.

Soon the way opened and we built a lovely brick veneer home. However, we were able to rent our pretty little apartment, and my husband gives me the rent for my own spending money.

Many times when I look around in my beautiful new home I wonder how giving the ball of success such a little push as that involved in making a rag rug could have given it such velocity as to bring me so many nice things in so short a time. We can't arrive without starting. We must take a first step toward what we want; the way will be opened for us as we progress.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE ETERNAL FOUNT

For I would not, brethren, have you ignorant, that our fathers . . . did all eat the same spiritual food; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and the rock was Christ.—*Paul to the Corinthians.*

Give unto me, O Father, pure thought, clear vision, keen perception, quick discrimination, and spareness of speech that I may apply thy law to every moment of my life. Amen.—*Anna B. Newbegin.*

Direct Thou our paths this day, that we may show forth in our lives thy great love for humanity and find thy peace. Amen.—*A. K.*

We thank thee for this place in which we dwell, for the love that unites us, for the health, the work, the food, and the bright skies that make our lives delightful. Give us courage and gayety and the quiet mind.—*Robert Louis Stevenson.*

Father, we thank thee for food and clothes and shelter, for all material gifts. May we use all these things to build ourselves into more and more perfect instruments for the receiving and transmitting of thy spiritual gifts, love and light and wisdom. Amen.—*A. K.*

Pour out upon us Thy blessing. Make us to realize that man does not live by bread alone, but by every word proceeding out of the mouth of God.—*F. T.*

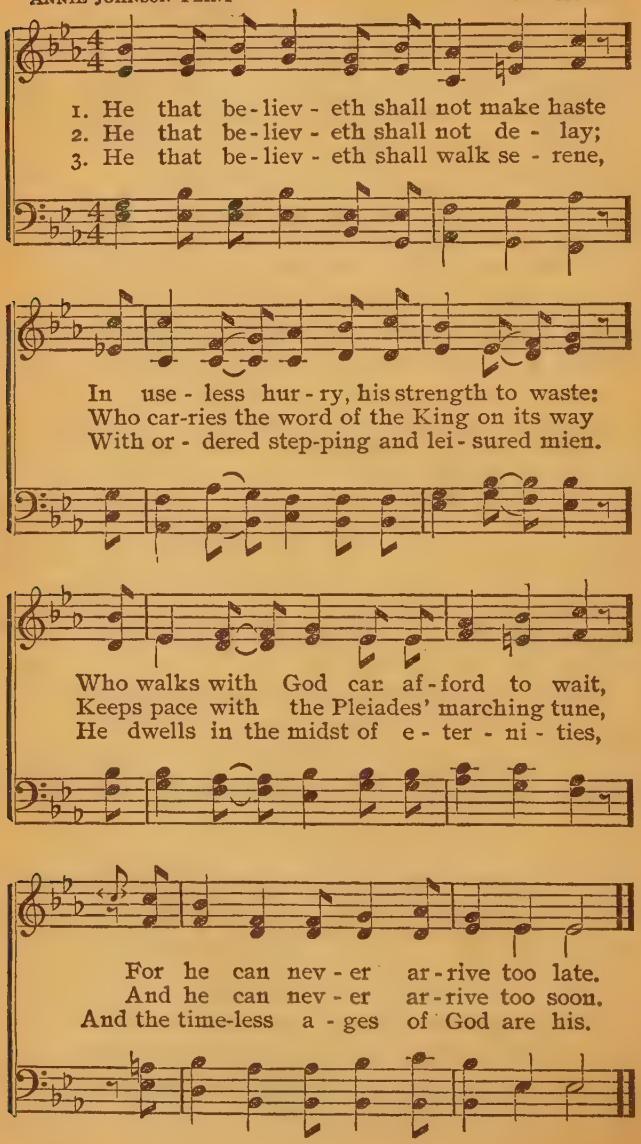
FOR THE HOME

The living Christ of God is in this house. His presence is felt as health in our bodies, order in our lives, and love in our ways. We see only the good, think only the good, and meet only the good.—*Selected.*

HE THAT BELIEVETH

Words by
ANNIE JOHNSON FLINT

Music by
CARL MOERZ


1. He that be-liev-eth shall not make haste
2. He that be-liev-eth shall not de-lay;
3. He that be-liev-eth shall walk se-rene,
In use-less hur-ry, his strength to waste:
Who car-ries the word of the King on its way
With or-dered step-ping and lei-sured mien.
Who walks with God can af-ford to wait,
Keeps pace with the Pleiades' marching tune,
He dwells in the midst of e-ter-ni-ties,
For he can nev-er ar-rive too late.
And he can nev-er ar-rive too soon.
And the time-less a-ges of God are his.

MOTHERHOOD DEPARTMENT

THE TRUE MOTHER

By EDITH KINLEY

The mother is proud of the honor and the respect that are accorded her estate. She is entitled to this honor, not because of the mere fact that she has given birth to a child but because she is developing within her soul the divine quality of motherhood.

The meaning of motherhood is difficult to express in words because so much of the mother's work is wordless. She may use no words to quiet a fretful child, yet the child has a sense of peace and protection in his mother's arms. It is not with words that a mother most effectually teaches a child to know right from wrong. No matter what her words may be, her teaching is accomplished by means of her own life and example. It is not with words or with corporal punishment that a mother chastens most for wrongdoing, but by the look in her face. When a child is away from his mother he is not so much influenced by her words as he is by a subtle something, the mingling of pride, tenderness, and humility that speaks in her voice and radiates from her face.

There is a great deal of pride in motherhood, the pride of being a part of the great creative force, of "being a helper to God," yet there is humility too—the same humility that the earth might feel: the willingness to be trodden underfoot, to suffer pain or discomfort for the privilege of bringing forth life. All life depends on earth, yet earth is often used as a symbol of humility.

Mothers are proud to be channels through which God life expresses, but they are humble in the sense that they are only instruments of creation and not the creators. All children are God's children; they never

belong to their parents in a personal sense. They are a precious trust; they are never personal possessions.

In a certain mother-child study class the mothers have used this opening statement: *I am about my Father's business.* They have felt that they were about the Father's business when they were seeking a better understanding of the children who had been intrusted to their care.

We hear that the mother can make of her child's character what she will, but in reality the mother can neither add to nor take away from the character that God placed there in the beginning. Her work is to guide the child, to direct him into his maturity by the careful, loving process of unfolding or developing the character that God has already placed there. God never made anything that was not perfect, and we must train ourselves to see perfection in our children, know that it is there, teach the child that it is there, and teach him how to manifest it.

It is a great privilege to watch children unfold in the consciousness of Truth. It is a great joy that can be likened to the joy that we experience in watching a sunrise unfold. Sometimes the sun is obscured by a cloud but we never doubt that it does shine.

Sometimes the perfection of a little one's nature is obscured by a naughty trait or habit that has no more effect on the real nature of the child than the cloud has upon the sun. God has placed all of the Christ perfection within each child, and God has also placed within every mother's heart and mind wisdom sufficient to understand and care for her child and its needs. As the child brings his own physical need to the mother's breast, so does he bring the needed supply of love and understanding to the mother heart and mind, if the mother will but use it. Never should the care and training of the child be a burden to the mother. The wise mother puts the care where it belongs: with

God. Every child is God's child—God's responsibility —and the mother has only to consult the spirit of God within her own heart to know the answer to every childish question, the solution to every childish problem.

It is a joy to be a mother. To have the privilege of coming close to the perfect idea of God expressed in the form of a little child; to learn of God from a little child, before man's thinking has altered or affected the purity of a God-given nature, this is indeed a joy.

No study, no teacher, can teach us so much of the almighty goodness as the study of children, as knowing one little child—if we can forget our intellectual standards and be willing to learn. We are removed from children only by our mental development, our worldly experiences. This is certainly nothing for us to feel superior about when we realize that the child is straight from the mind of God—a perfect idea of God's. The mother has the blessed privilege of understanding that idea. All the love that she may give her child is as nothing compared with the knowledge of the divine that she may gain from him.

Don't expect the child to sit down and tell you about the realm from which he came; but study him, mark his nature and expression, and above all, listen to his questions. Find the idea back of these questions and you will find a wealth of wisdom.

Many of us learn of our personal relationship to our own children, and stop there; we seldom learn of our relationship to all children.

Since my child is not my personal possession, neither is all my motherhood his personal possession. Motherhood is an inherent quality within every woman's soul; every woman may develop it by loving and serving and studying children. It is a God-given quality and need not be dependent on the physical expression; some mothers never develop it and some childless women have

responded to the child's greatest need—the need of being understood.

In the associations of mother and child, the mother profits most. It is impossible to develop the divine quality of motherhood without getting the broader vision, without loving all children. It is impossible to love one rose and not to love all roses, to know the spiritual nature of one child and not to know the spiritual nature of all children.

Motherhood means to us, in its richer sense, developing our own spiritual powers by working with the Lord to develop not only our children, but every child, in His image.

SPIRIT KNOWS AND WILL LET US KNOW

MYRTLE CHRISTMAN

Spirit in us knows all things. If we unify ourselves with the universal spirit, the things that we need to know will be revealed to our conscious minds.

A child was once given some test questions in a class at school. The teacher had included some questions that had never been taken up and studied by the class. She did this in order to see how the children would handle them. One of the children, knowing that God was her intelligence, reached the proper solution to all the new problems.

In a certain household one member of the family had carefully put away a picture for safe keeping. Months later, one day it was necessary to find the picture and to find it quickly. The first impulse was to look hurriedly through a number of things. But one member of the family became still and realized God as intelligence; then was revealed to her mind the exact location of the picture.

If children are taught to rely on God for their intelligence as well as their protection, their health, and their life, they will have happier lives.

SUNDAY LESSONS

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Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 10, SEPTEMBER 4, 1927.

Unity Subject—THE GREAT VALUE OF WISDOM.

International Subject—SOLOMON'S WISE CHOICE.—I Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither

hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee; neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

GOLDEN TEXT—

Happy is the man that findeth wisdom,
And the man that getteth understanding.

—Prov. 3:13.

SILENT PRAYER—*Lord, give me an understanding heart.*

The word Solomon means *peaceful.* Peace is the natural result of victories that have been gained in consciousness through the overcoming, harmonizing power of divine love, which David and his reign in Israel represent.

The word Gibeon means "lofty hill, height." Gibeon was a sacred place five or six miles from Jerusalem, where the tabernacle had been located for a time, and had been a center of worship.

People aimlessly seek spiritual knowledge, and ask how they may know what the will of God is, that they may do it. The first step toward learning the will of God is to go up into the hill of the Lord (Gibeon). The high attitude of mind that Gibeon represents may be attained in various ways. "The fear

of Jehovah is the beginning of wisdom." The word "fear" is, in the original, reverence; it is, then, reverence of the Lord that opens the way to spiritual understanding. Often an earnest desire to know God is all that is necessary to bring the mind into touch with the kingdom within. Jesus said, "Ask, and ye shall receive."

Another step is required, however, to make permanent the spiritual condition in the mind; that step is sacrifice. "And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar." The mind that is filled with thoughts of sense things must give them up to make room for the new spiritual thoughts that the Lord will give.

Man's mind and body may be compared to a hive of bees. The busy thoughts constantly gather substance; the substance is stored up in thousands of little pockets in the subconsciousness. If new honey is desired the old must be removed. If you want your thoughts to gather the sweets of Spirit, put away the honeyed seemings of the old material life.

You may think that you are not attached especially to materiality, but self-examination doubtless will show you that there are unseen thought attachments holding you. A small boy, whose hand was caught in a narrow-mouthed vase, was told to open his hand. He answered, "If I do that, I will drop my penny." The reason why his hand would not come out was that he was gripping a penny. The inner will is gripping many a material desire that holds man in error. You must sacrifice your material desires to the Lord before you can realize the things of Spirit. Denial of material bondage will open the way to the letting go of false, limited, unspiritual desires, and you will find it easy and natural to put away from your mind and life that which falls short of the truth, and therefore hinders you from growing in spiritual understanding.

Solomon took the attitude of a little child. He was obedient to higher authority. Jesus understood the necessity for the existence of this state of mind in those who wish to come under divine guidance, and he said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The only safe spiritual development is based on an "understanding heart." Many people think that they would be supremely happy if the Lord should pour out upon them riches and honor. But do they know how to handle these things that, in the hands of those who are inexperienced, are likely to lead to misery? The power of money is considered great in the world, and it masters the man unless he is very wise.

Understanding must be the foundation of all successful spiritual seeking. Of wisdom, Solomon is supposed to have said:

"She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her."

These words are really synonymous with the instruction of Jesus Christ: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

If we earnestly strive to find God he will communicate his wisdom to us; sometimes he may do this in dreams. When the outer thoughts are quiet in sleep, Spirit finds easy access to man's soul. This narrative of Solomon's dream reads as if God talked to him, but the almost universal testimony of those who communicate with the Lord in dreams is that He uses symbols, as in

the instances of Jacob, Joseph, Daniel, and Peter. The mind makes a mental picture of everything that comes within its ken, and in this realm of thought pictures God often meets man and communicates with him. Watch your dreams and interpret them rightly, and you will find them very instructive.

QUESTIONS

1. What is the first step toward learning the will of God?

2. Explain: "The fear of Jehovah is the beginning of wisdom."

3. What is another step that is required to make the spiritual condition permanent in mind? Explain the significance of sacrifice.

4. What should be the foundation of all spiritual seeking?

5. Does God ever communicate with man in dreams? Explain.

LESSON 11, SEPTEMBER 11, 1927.

Unity Subject—A UNION OF SPIRITUAL LAW WITH CONSCIOUS MIND.

International Subject—SOLOMON DEDICATES THE TEMPLE.—I Kings 8:1-11, 62, 63.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto King Solomon at the feast, in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5. And king Solomon and all the congregation of

Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6. And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11. So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

62. And the king, and all Israel with him, offered sacrifice before Jehovah.

63. And Solomon offered for the sacrifice of peace-offerings, which he offered unto Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah.

GOLDEN TEXT—

I was glad when they said unto me,
Let us go unto the house of Jehovah.

—Psalms 122:1.

SILENT PRAYER—*I dedicate the temple of my whole being to God; and he establishes me in spiritual truth and harmony, within and without.*

The body is made up of the accumulated thought experiences of the ages. The real body is invisible, being wrapped within the subjective consciousness of the individual. This relation is illustrated in the fact that

the "ark of the covenant of Jehovah" was in "the city of David, which is Zion." The word of God in the ark is the divine spark of man's being. The ark of the covenant is an accumulated inner consciousness of agreement with Principle; that is, it is the sum of right thoughts and acts which have, throughout the ages of the soul's experience, united the soul to God. When we think and act according to Principle, there is left in the subjective realm of our being a certain mental result, which may be compared to the correct answers to problems in mathematics worked out by the schoolboy. This result is carried over from life to life, forming the basis of each new body.

When through many experiences of body building we have accumulated enough of the merit-thoughts, they form in consciousness the foundation of a more enduring structure. Instead of inhabiting a transitory body (tent) that perishes upon slight cause, we enter upon the construction of a body that shall endure as a permanent temple of the most high God.

The assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Israel, unto king Solomon in Jerusalem," signifies a drawing together in conscious unity of all the intelligent directive powers of the spiritual self, in support of the standard of peace and harmony.

This process may take place without the conscious mind's understanding its import. The whole consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution they go through changes on the subjective side that are observed in their outer appearance only, therefore they are but dimly understood. The feast in the seventh month, Ethanim, refers to a yearly culmination of certain thought forces that have been engendered on the natural plane. Seven always refers to material fulfillment, and twelve refers to spiritual.

By study and meditation the metaphysician learns to observe the inner changes in the soul and in the body, and instead of calling a mental chemicalization a fit of sickness he says that it is the result of a mixture of true and of error thinking. It is in reality just what this Ethanim feast represents: a celebration of a thought harvest. The Jewish feast took place in a period which covers parts of September and October.

The priests and the Levites represent our so-called natural religious tendencies. They officiate in the rites and ceremonies of the tent, or tabernacle, and when the more permanent structure is to be built they bring up all the "holy vessels" from that structure. Thus we can understand why some persons are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from tabernacle to tabernacle in repeated incarnations, the results and inclinations of former religious exercises. Thus the savage with his vague understanding of deity may, by constantly repeating certain religious ceremonies, accumulate a religious tendency which will make him naturally religious when he attains a higher plane of expression. Accumulated religious consciousness is at the basis of formal religion, in which rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that underlie and give form to the various organs of the body. The "cherubim" are symbolic figures that represent the attributes and majesty of God. They stand for the unfettered truths of being which always are present in the Holy of Holies within us. If we do not have this higher realization before us constantly, we shall drop to the physical plane and our religion will become a mere phenomenal display. We are told that the cherubim spread their wings over the place of the ark, covering it and its staves, yet they are "not seen with-

out" and "there they are unto this day." Here is a true description of the omnipresence of the principle of being in the whole spiritual life of man, though the principle is not visible outwardly.

At heart we have this holy place, where the cherubim spread their wings over the whole ark. It does not matter how great a backslider you may be, the spirit of God is not far from your conscious mind. In the depths of your heart are treasured the memories of all your religious experiences—engraved on the two tables of stone, or written in the very substance of your being.

In Jewish ritualism the cloud that filled the house of Jehovah when the priests came out of the holy place represents the presence of the mind of God in its visibility; this is the manifestation which comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of deity. This brightness of understanding is so great that the priests cannot stand to minister in its presence—there is no place for formal religious ceremony or thought exercise. It was of this consciousness that Jesus said, "He that hath seen me hath seen the Father."

QUESTIONS

1. What does the ark of the covenant represent in the individual?

2. What is the symbolical meaning of the assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem"?

3. How can inner changes in the development of soul and body be observed?

4. What do the cherubim represent to us in our inner development?

5. When does the mind of God become visible to us?

Lesson 12, September 18, 1927.

Unity Subject—A SEPARATION IN CONSCIOUSNESS.

International Subject—THE KINGDOM DIVIDED.—I Kings 12:12-20.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

Golden Text—

Pride goeth before destruction,
And a haughty spirit before a fall.

—Prov. 16:18.

SILENT PRAYER—*My thoughts and my forces are unified in Christ.*

A divided mind is to be deplored. Such a state, if continued, must end in a division of soul and body. Our objective and subjective thoughts, or planes of thought, should not work at cross purposes with each other but they should be unified in the one mind of Christ, that harmony and an abiding consciousness of life may prevail. In order to develop without discord, the mind of man must have some central idea around which it builds its kingdom. This central idea should be of the highest; in other words, it should be of God. When one has centralized his kingdom in God, he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in the early part of his reign was all this, but he did not stand up under prosperity. The sensuous nature in him became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, vitality is drawn from the whole organism. Thus all of the people of the kingdom are taxed. When this taxation is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, Solomon dies and his son Rehoboam reigns in his stead.

The Bible tells us: "Solomon loved many foreign women . . . of the nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." History mentions but one child who was borne by these wives. This child Rehoboam, was very inferior and unwise.

It could not be otherwise, since the "foreign women" that Solomon loved signify carnal thoughts and desires of the soul. Rehoboam signifies the selfish ignoramus that a thousand sensuous thoughts have brought forth in man. Give yourself up to the sense side of your mind wholly, and you eventually will find your kingdom divided. A man cannot divorce himself from God and be sane; sooner or later he will develop some mental aberration. Under divine law, Spirit and soul and body are one and their unity of system ever seeks to sustain itself. There is always a strong natural tendency toward restoration of this unity and homogeneity in the man constitution. This unity is innate in man's very being.

The ten tribes that revolted and set up a separate kingdom in the mountains of Israel under Jeroboam represent intellectual rebellion against sensual excess. These ten strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets with threats of further tyranny all attempts to create harmony.

Judah represents the central faculty of consciousness. This faculty may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visible sign of an invisible energy. This energy or mind substance at the very center of the man is susceptible to the highest and to the lowest. It is the serpent that may resist divine wisdom and crawl in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. The tribe of Judah followed Rehoboam; thus persistent sensuality vitiated the very core of Rehoboam and he lost control of his other faculties. This decadence often is oberved in people who have lived on the sense plane until they are animals in human form.

It is mentioned in verse 15 of the lesson text that the division of the kingdom of Israel was "brought about of Jehovah, that he might establish his word." Surely this means that the law must work itself out for seeming evil if the sowing has been unwise, just as truly as it works good to him who thinks and lives in harmony with the truth. Whatever the error state in which man may find himself, the outworking of the law for him will be good ultimately. Even those who seem to be in the depths of sense consciousness will work out their salvation in due season.

QUESTIONS

1. Why is a divided mind to be deplored?
2. What does man become when he has centralized his kingdom in God?
3. What is signified by the death of Solomon and his son Rehoboam's reigning in his stead?
4. What does the revolt of the ten tribes represent in consciousness? Does man tend naturally toward unity, or does he tend toward division?
5. What does Judah represent?
6. What do we learn from verse 15 of our lesson?

LESSON 13, SEPTEMBER 25, 1927.

Unity Subject—SAUL, DAVID, AND SOLOMON.

International Subject—REVIEW: THE EARLY KINGS OF ISRAEL.

Devotional Reading: Psalms 105:1-8.

1. Oh give thanks unto Jehovah, call upon his name;
   Make known among the peoples his doings.
2. Sing unto him, sing praises unto him;
   Talk ye of all his marvellous works.
3. Glory ye in his holy name:

Let the heart of them rejoice that seek Jehovah.
4. Seek ye Jehovah and his strength;
Seek his face evermore.
5. Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth,
6. O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
7. He is Jehovah our God:
His judgments are in all the earth.
8. He hath remembered his covenant for ever,
The word which he commanded to a thousand generations.

GOLDEN TEXT—
Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.

—Psalms 103:19.

SILENT PRAYER—*I acknowledge Christ as the rightful ruler in my life, and I seek earnestly to bring my every thought and faculty into loving obedience to him.*

In considering the lives of these kings—Saul, David, and Solomon—we are impressed by the fact that each of them has a predominating quality in his character. This quality stands out clearly in each man and occupies a large part in his life. We, as students, find that we have the same qualities within us in a more or less developed state, and that the lives of these Bible characters help us to develop our faculties aright.

Saul stands for the will. He was a warrior, and he won many victories through his ability as a leader. His directing, dynamic powers led the Hebrews to victory, and out of bondage.

David stands for love. His name means "well-beloved." His great love was expressed in his unwavering friendship for Jonathan and for Jonathan's son, in his love for and loyalty to Saul, and in his love for God.

Solomon stands for wisdom. His wisdom was heralded throughout the world. He is spoken of as the

wisest man of his time. The queen of Sheba came many miles to find out whether he was really so wise as the reports alleged; after seeing him she was convinced that the accounts failed to give him full credit for his wondrous wisdom.

In certain respects these three kings were much alike. Each began his reign in a humble spirit, and for a time was obedient to Jehovah. Each, as he gained wealth and power, lost his humility, and began to forget Jehovah. Saul disobeyed Jehovah by sparing the king of the Amalekites, whom he had been commanded to destroy, and by letting his soldiers appropriate the Amalekites' sheep and cattle, which Jehovah had commanded him to destroy. He erred in other ways, also. David brought about the death of Uriah, one of his faithful soldiers, in order to get Uriah's wife, and he forgot God at times in his love for physical beauty. Solomon failed because he married many heathen women, whom he tried to please by worshiping at the shrines of their many gods.

These kings were all embryo types of the Christ, but not one attained the full Christ stature; selfishness separated them from the great whole.

Part of the time Saul, the will, was guided by Spirit; in the main, however, personal will dominated him. When will is moved by personal desire it reasons according to its own standards and does not take into consideration the necessity for direct communion with God. Comprehending its ability to use mental forces, it takes on selfishness; this departure from good leads to destruction. Saul showed selfishness when he appropriated the property of the Amalekites. This signifies the individual trying to carry the baser desires (which the Amalekites represent) into his spiritual life. When an exalted ideal undergoes perversion it loses its power. Saul lost his rulership; the rule of the head was given up to the rule of the heart.

David's faithful service in the humble walks of life seems to have been an important factor in preparing him for his greater ministry. David's great victory over Goliath was accomplished through his simple and inoffensive manner, which aroused the contempt of the giant, throwing him off his guard, and causing him carelessly to expose his most vulnerable part to David's simple weapons. David went forth to prove that there was a God in Israel, while Goliath went forth to prove his physical strength and to frighten the children of Israel by his formidable appearance. The result was that love easily overcame fear.

So long as love is obedient to Jehovah its rule is just and righteous, but it sometimes tries to work things out according to its personal views. David turned his love toward material possessions and to the beauty of the world of appearances; he turned away from Spirit, to which he owed all that he had. This was the cause of his downfall; he looked to the reflection and forgot the light. When Solomon came to the throne he asked God for wisdom, in a most humble and obedient spirit; God rewarded him by giving him not only wisdom but riches and honor. So long as he looked to God his kingdom prospered, but when he turned to the things of sense his kingdom was filled with discord.

The great lessons to be learned from the story of these three monarchs are that humility and obedience to Spirit increase the power of a faculty by connecting it with the great fountainhead of all power, and that selfishness and disobedience to Spirit tend to separate the power of the faculty from its source and gradually to destroy it. When all one's faculties are redeemed and spiritualized, one will have attained the Christ standard.

QUESTIONS

1. What faculties in every man do Saul, David, and Solomon represent?

2. Under what conditions did these kings prosper and grow in power?

3. What caused their downfall?

4. What great lesson can we learn from the lives of these kings, to help us in our spiritual development?

Lesson 1, October 2, 1927.

Unity Subject—FREEDOM FROM MATERIALITY.

International Subject—ELIJAH ON MOUNT CARMEL.—I Kings 18:30-39.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood.

34. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

GOLDEN TEXT—*Choose you this day whom ye will serve.*—Josh. 24:15.

SILENT PRAYER—*My mind is unfettered and unbound: I am free!*

Elijah on Mount Carmel represents the I AM in realization of its unfettered power. Elijah means "Jehovah is God"; "my God is Jah," "God himself." Carmel means "fruitful place; gardenland; full of corn;" It signifies the garden of God, a place in consciousness where we realize the fullness of our possibilities under divine law.

The altar represents a fixed, definite center in consciousness. As a matter of mental discipline this may first be of material appearance represented by the twelve stones. We develop character by mastering material environments, in the same manner that a knife is sharpened by rubbing against a stone. The result is the development of the twelve fundamental faculties of the mind, represented by the twelve sons of Jacob, the twelve tribes of Israel, and the twelve foundation stones. Israel means "a prince with God; who prevails with God." The necessity for developing humanity in the divine way is here emphasized. Unless the character is founded in divine principle it will fall short. It must have the "Is-real" stamp all the way through.

Our doing all things in the name of the Lord does not free us from complying with the most minute details of environment. The altar is built of stones, which are used so long as needed. When all our faculties have been fully developed we are set free from material bondage; however, many who go upon Mount Carmel spiritually, and there see their divine possibilities, refuse to come down to the little duties of everyday life. They

aspire to be mystics and adepts and to withdraw from the world. If they cannot go to a cave or to a convent, they get into the habit of evading the duties of the environment in which their lives are cast. Such persons are unstable, restless, ever seeking peace and never finding it. They never will be masterful until they build the altar to the Lord out of the material conditions right at hand. Jacob said, "Surely Jehovah is in this place; and I knew it not."

Here is sharply contrasted the worship of, or giving power to, materiality (the prophets of Baal) on the one hand and spirituality (the Lord, the God of Abraham) on the other. Because the things of time and sense have a necessary part in our mortal lives, it does not follow that we should acknowledge them as the source of our existence and pour out to them our thought substance.

Baal worship was a form of nature worship. Earth, air, fire, water—in fact nearly all phases of the external universe—were deified and were made recipients of sacrifices by the worshipers of Baal. All people who study materiality and seek to find in it the source of existence are sacrificing to Baal. The worship of Baal is confined wholly to the intellectual. There are persons who think that they are spiritual because they feel themselves to be in sympathy with nature and because they join in all her moods. They are closely allied to the whirling dervish; they dissipate their soul substance in the forces of nature with which they are in love. Eventually they must do away with Baal worship and must call upon the life fire of Spirit to consume utterly every material phase of their worship.

The realization that there is a principle back of all phenomenal existence comes when we call upon the name of the one God. God is not divided or separated; His name is I AM. Man looks upon the world without, and in his thought substance weaves a web of attach-

ment to external things. This attachment is dissolved in I AM consciousness. The wood, the bullock, and the altar represent the vegetable, the animal, and the mineral kingdoms to which thought has linked the soul. This attachment makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. Such material thought should be denied away, again and again. Denial is symbolized by the pouring of the jars of water the first, second, and third times. After we have denied any place in our consciousness to these thoughts of the power of the elements, we should affirm the living fire of the Holy Spirit as the one and only source of our life. Having done these things, we shall attain a new consciousness.

QUESTIONS

1. What does Elijah mean? What does Carmel signify?

2. How do we develop character? What does Israel mean? In regard to character, what is emphasized here?

3. When are we set free from material bondage?

4. Why do some persons get into the habit of evading their everyday duties? When will they become masterful?

5. What is Baal worship? When do we realize that there is a principle back of all phenomena?

6. How may we attain a new consciousness?

WHAT TO GIVE

Give to your enemy forgiveness.
Give to your opponent tolerance.
Give to your friends your heart.
Give to your child a good example.
Give to your parents deference.
Give to everybody sunshine.

—*Selected.*

HEALTH

The same mind that was in Christ Jesus is in me, and I am healed, praise God, I am healed.

It is an old axiom that peace of mind and health of body go hand in hand. We all long for peace of mind but amid the worries and cares of life few attain it. Peace of mind can be attained, however, by any one who is willing to do a little serious thinking.

Think of yourself as united mentally with the most peaceful and most powerful mind that ever existed. This will cause your mind to blend with the Christ mind. The Christ mind is the pattern mind in which man was formed by God. When we realize this great truth, as given in our opening statement, we shall be restored to health.

HEALING THOUGHT

September 20 to October 20

The same mind that was in Christ Jesus is in me, and I am healed, praise God, I am healed.

PROSPERITY THOUGHT

September 20 to October 20

The same mind that was in Christ Jesus is in me, and my prosperity is assured.

PROSPERITY

The same mind that was in Christ Jesus is in me, and my prosperity is assured.

In an exalted moment Jesus proclaimed, "All authority hath been given unto me in heaven and on earth." He did not always have this consciousness of dominion, but when the supermind was upon Him He did marvelous things.

Before He disappeared from sense sight Jesus had attained the power to help all people to enter the supermind with Him. But faith and understanding are necessary to that attainment. We must realize that God mind is the source of everything visible and invisible, and that every one is joint heir with Jesus to the fullness of God's kingdom.

The outpouring of the Spirit of plenty is upon you and you are in all ways prospered.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

USING GOLDEN RULE DOUBLES BUSINESS

Testimony to the efficacy of the Golden Rule in business is becoming more and more frequent in the columns of the daily newspaper. In the Indianapolis (Ind.) News some weeks ago appeared an item recounting a talk made by J. W. Esterline, president of the Esterline-Angus company, and the state president of the Y. M. C. A.

Seven years ago the Golden Rule was put into practice in the business affairs of the Esterline-Angus company, the speaker said. Since then the output of the company has more than doubled and the turnover of labor has been very low. Mr. Esterline said that the company was not troubled with the labor union problems and that the spirit of the employees was one of loyalty to the firm.

SERVICE

In connection with business, we hear much, these days, of service. One firm has embodied in its name the idea of service. It is a concern that might be called an amplified employment agency. "Our establishment exists to assist in all emergencies, social and domestic," it advertises. The name of the firm is "The Willing Horse Establishment."

CHURCH ATTENDANCE INCREASES 500%

When some one asks, "What is the world coming to?" one might properly answer, "Church—religion—Christianity." The following is an excerpt from a recent editorial in the Greensburg, Ind., Times:

The notion held by a certain group of people that the churches have been losing ground of late should have suffered

a severe jolt when the results of the recent national religious poll taken by the newspapers were printed.

A constant increase in church affiliations is indicated by the poll. Just after the close of the Revolutionary war, less than 7% of the people belonged to church. The poll shows that more than 43% of the people now subscribe to some faith or other.

There seems even to be a rising tide of morality sweeping over the land, although some among us believe none of the heathen courts were more irreligious than we are in the United States.

Perhaps there has been a falling off in fervor among many of the church members but there are grounds for believing the decline has been chiefly in the old-time fanaticism and sectarian intolerance. No cause exists for weeping over the total loss of either of these enemies of true religion.

The polls served as an answer to the claim by agnostics that organized religion is on the decline. The results were generally the same in all cities in which the poll was taken. Even in New York, commonly termed a "godless city," believers outnumbered the nonbelievers.

HEALING IS PART OF RELIGION

When Paul was writing to his friends at Colossæ, he referred to Luke as "the beloved physician." On account of the association of Luke's name with the gracious and gentle art of healing, healing is frequently a theme of the sermons preached on St. Luke's day. From the New York Times (Oct. 18, 1926) we quote:

The very Rev. Howard Chandler Robbins preached yesterday in the Cathedral of St. John the Divine. He referred to the fact that it was St. Luke's day, and said that the anniversary should suggest the need for a closer and more sympathetic coöperation between religion and medicine.

"When Christ told His disciples that part of their mission was to heal the sick," he said, "He meant precisely what He said, and His church is remiss if it does not give its best thought and will to carrying out His purpose, for the warfare against disease is part of His program of redemption. . . .

"The Christian religion in particular is a gospel of redemption, the effects of which are felt physically as well as spiritually."

CREATIVE POWER

Science has no quarrel with religion, according to the opinion of Professor Michael I. Pupin, internationally famous electrical research worker, now affiliated with Columbia university. Professor Pupin is the inventor of the coil that makes possible long distance telephony.

The following is an excerpt from an address, "Creative Coördination," given recently by Professor Pupin in Chicago, as reported by the Chicago Tribune:

"The human body," the lecturer declared, "is a physical coördinator of marvelous complexity, every one of its billions and billions of units of life being connected with the central brain. That in itself gives it a preëminent position in the scale of creation. When, however, we consider the intellectual, spiritual, and æsthetic activities of the human soul which create the internal world of our consciousness, then the life of man rises far superior to anything ever observed in the starry vault of heaven.

"This creative power residing in our consciousness . . . makes us godlike. It is the origin of our belief in the existence of the Creator. Being blessed with a creative gift, the most precious gift of heaven, we firmly believe that we are a part of the Creator, that we are made in His image."

Professor Pupin explained that he is so far opposed to the theory that science and religion are incompatible that "life would not be worth living if I did not believe in a Creator. . . ."

Earlier in the day Professor Pupin, . . . speaking informally, said:

"I can't love my neighbor to the fullest extent unless I am attuned to the love of God. I don't deny that the agnostic can be a good man, but it is the highest of all to look to God."

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address you letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

OUR WORK EXPRESSIONS OF GOD

I want to see clearly what I should do. Should I give up all outer teaching (school-teaching for money) and know that my supply is at hand?

You must seek spiritual guidance in regard to giving up your work. However, to give it up with the idea that it is not necessary to work because God's supply is at hand, is a wrong idea. The true idea of work is that it is not for gain—for money—but is the expression of man's God-given gifts. Man's powers and faculties were given him for use, for making God (good) manifest in the world, for forming good.

Ask for divine inspiration and guidance, so that you may know how to do your part in the world.

UNDERSTANDING BELIEF IN PRAYER

Why should I continue praying? There is nothing in prayer for me.

The disciple James answers you in these words: "Ye ask, and receive not, because ye ask amiss."

"For I, Jehovah, change not." "Before they call, I will answer." Ask yourself wherein you have fallen short of understanding belief in this divine promise. Then do not hesitate to go ahead regardless of the many adversities which have caused your faith to waver. God does not bestow his blessings here and there, giving to some and withholding from others. God gives to all alike, but your capacity to receive depends upon your consciousness of God. You can increase that consciousness by engaging in prayer and meditation.

God gives life, abundant life; but some persons are not conscious of the life in which they live, move, and have their being, and their thoughts and feelings gradually serve to cut them off entirely from the life con-

sciousness. Each person should, through true thinking, develop consciousness of the divine gifts of life, love, intelligence, faith, power, and all other potential blessings, until his whole being is conscious of the rich endowments of his own indwelling Spirit.

Every life is God's partial expression of himself, and each life has the power to bring forth a greater expression—even the glorious one of the son of God. God needs man as man needs God.

THE CHRIST WITHIN HEALS

For my daily prayer I have been using the 7th verse of the 15th chapter of St. John: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." I have been helped to a certain extent, but I am still worried and fearful. I have been told that one of my organs is out of place and that I have liver trouble.

Do you know that there is nothing like joy and thanksgiving to free you from worry and to right every organ of your body? A thought of joy and thanksgiving is especially good for the liver, which is likely to be affected by worry and fear. The power of God is not limited. Take your thoughts off the organs of your body and center them in God and his power *within* you. Begin to give thanks for everything good that you can think of. Use your imagination for building up other good instead of imaging any disease or disorder. Think about the words of some healing prayer until your imagination conforms to them. Lift up your feelings, too. Deny the mortal mind and its fears, and let the Christ reign in you. As you continue to think about the presence of the indwelling Christ, you will develop more understanding and the faith that will bring the fulfillment of your prayers.

Mind is not confined to some particular part of your being. Know that every nerve, every cell, is filled and illumined by divine intelligence, so that when you say

your prayer the thought may flood your whole being and carry healing to every part.

SPIRITUALIZE EVERYDAY ACTIVITIES

I am trying hard to follow the rules and the teachings of Unity. My time seems so taken up with the shop that I have not put enough time on my studies, so perhaps that is the reason why I am not feeling well.

It is well for you to study Truth; study will help to open your mind to Truth ideas, but do not feel that your communion with God, from whom all help comes, depends too much upon the outer things that you do. Whenever you can, take special times for prayer, but also know that you can do the work you are called upon to do, in an attitude of prayer which will be helpful to you in every way. Do not permit in yourself that separation which so commonly exists—separation between the spiritual and the material. They must be unified in every person. You can unify them in yourself by lifting the material into closer consciousness with the spiritual, and working from that basis.

ALL THINGS ACCORDING TO LAW

Just the last few days, and since I began saving in the prosperity bank, business has been slack. Has this condition been brought about to test me?

The seeming dullness in your business has not been brought about to test you, but it may prove to be a test to you. God is not a person managing your affairs to suit either you or himself. All things come about under law. When you are fully in harmony with the law, harmony is established in all that concerns you. When confusion or lack is apparent one needs steadfastly to declare the truth of divine order and harmony and so bring himself into right relation with the law, which in truth is always working for the manifestation of good—peace and harmony and divine order.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken. —*The Editors.*]

HEALING

Long Beach, Calif.—Ten years ago I underwent two major operations that left me a nervous wreck, and made necessary the wearing of a strong supporting corset—which also was very expensive. I did not ask your prayers for relief from wearing the corset, but I asked help from you in other distresses, and through your prayers and my study of *Unity Daily Word*, *Unity*, and *Weekly Unity*, I have become so strong that I am now able to go without a corset. —*Mrs. B. R. G.*

New York, N. Y.—I wrote to you about V——, who was suffering greatly from fever. Before my letter reached you she was instantaneously healed. I praise God.—*Mrs. A. B.*

Macon, Ga.—I telegraphed you asking prayers for my husband who was suffering from pleurisy. He had been taken ill very suddenly, and the doctor had told me to expect a high temperature, and perhaps acute pain. As soon as he left, I sent the telegram to you, and united my prayer with yours that this dis-ease might soon disappear. At 10 o'clock that night his fever was nearly gone, and he was in no pain. By morning he had no fever, and when the doctor came he could find no trace of disease. He could not believe that such a quick recovery could really be possible, and he insisted on my keeping a record of my husband's temperature. There has been no return of bad symptoms, no fever, no pain, and my husband expects to return to work in a few days. I thank and bless you for your prayers and help.—*Mrs. J. S. B.*

Los Angeles, Calif.—I wrote you asking prayers for the healing of lung trouble, as I had been told that I had tuberculosis, that quite an area was involved, and that I

must immediately leave my family and enter a sanatorium. I had to wait about two months before being admitted and during that time I followed your instructions and prayed earnestly to God. Two weeks ago I entered the sanatorium, and after an examination, blood tests, and an X-ray picture, the doctors told me they could find no evidence of tubercular activity—only old scars. My recovery is truly a miracle.—*I. F. L.*

Elmira, N. Y.—A few weeks ago I wrote to you asking for help through your prayers. My husband was sick and we were "down and out." I want to thank God and Silent Unity, for my husband was restored to health and he obtained work in less than two weeks. I do not know how to be thankful enough for the blessings that we have received.—*Mrs. D. M.*

St. Louis, Mo.—Several years ago I was prostrated with a nervous breakdown. A friend came to see me, bringing a bound volume of *Unity*. I read and reread the book, clinging to it like a drowning person. Today many friends comment on my healthy appearance. I love the Unity teachings and I am helped each day by the prosperity thought. I do not worry and fret any more. I just surmount any obstacle that comes before me. I am very grateful.—*I. M. F.*

Philadelphia, Pa.—I asked you to hold prayers for my hair and for my teeth. My hair is growing very nicely, and my teeth have begun to fill.—*A. C. J.*

Washington, D. C.—I wired you and asked prayers that a sore breast might be healed. I was suffering greatly. I received immediate relief. The breast is now well. Please accept the love offering of $4 which I inclose.—*K. G.*

Minneapolis, Minn.—At the time that I requested prayers for R. M., two weeks ago, she was suffering from what the doctors called pernicious anæmia. Her condition was such that little hope was entertained for her recovery. After you began to pray for her, her condition changed for the better. Now she is able to sit up and is gaining perceptibly. I also asked the assistance of the Unity Society here and last night the leader spoke of the wonderful results obtained through the medium of your prayers. The doctors say that they cannot understand what brought about the wonderful improvement in R. M., but of course we understand. I inclose $5 as a love offering.—*N. B.*

Chicago, Ill.—I asked your prayers last week that my

son might be freed from rheumatism in his feet. You may discontinue prayers; he is able to go back to school. May God bless the Unity work.—*Mrs. J. J. T.*

Steelton, Pa.—Two of my fingers caught in an electric wringer. My screams brought my sister to my side and she soon released my hand. For a few minutes the pain was terrible and the hand became swollen, then I knew that "God is ever present" and the pain immediately left. Soon the swelling left and I was none the worse for my experience. Ordinarily a physician would have been summoned. I am truly grateful for this demonstration.—*E. L. H.*

Indianapolis, Ind.—For more than a year I had a sore on my face which continued to grow larger and deeper. I wrote to you and asked for your help. I am happy to tell you that my face is healed and that only a slight scar remains.—*Mrs. N. H. D.*

Williamsport, Pa.—I asked you for prayers that I might be healed of constipation. It had become so acute that an evacuation of the bowels was impossible except when a physic or an enema was used. Now my bowels evacuate regularly every day. I thank God for the change, and I thank you for showing me how to claim this blessing. I am in my eightieth year.—*Mrs. F. J. S.*

PROSPERITY BANK

Venice, Calif.—After I wrote asking for the prosperity bank I had a wonderful demonstration. I had thirty-five cents in cash, and not much in the house to eat. The next day was my little girl's birthday, and she had been promised a certain birthday gift. I asked the Father to show me the way and I believed that he would provide. Lunch consisted of sandwiches and milk and we gave thanks for a bountiful supply. Before we finished eating, a man that owes me quite a sum of money came and gave me $5. The present was bought for the child and I had a nice dinner for her. I have been able to pay all accounts just about on time since then and now I have obtained work. I know that all things are possible with God, and I trust him. I thank you for your prayers.—*Mrs. E. E. M.*

Hobart, Ind.—When I sent for this last prosperity bank my husband received the raise he had been hoping for, and it was twice as big as he had hoped for. He has been getting a great deal of overtime pay, too. Our home is

much brighter, prettier, and happier, and we wrote "Balance account" on three of the checks we sent out last pay day. So you see that our realization of plenty for everybody everywhere is working out for good in our affairs.—*D. W. I.*

Columbus, Ohio—I am more than thankful for the prosperity bank plan. I have been wonderfully prospered in every way since I received the bank. I thank God and Unity.—*E. C.*

Monrovia, Calif.—I inclose $3 from our prosperity bank. The use of the bank plan has brought us many blessings. Recently we were able to buy a sewing machine, which we have needed for years. We thank God and Unity for the many blessings that we are receiving daily. —*V. F. S.*

Des Moines, Iowa—Since I wrote asking for a prosperity bank, much good has come to me. Money in small amounts has come from several sources, and things are gradually changing for the better.—*D. L. B.*

Red Bluff, Calif.—My husband asked for prayers for prosperity in his business. It is with sincere gratitude to God that I write to thank you for your help. Our business has increased wonderfully and we have received other blessings too numerous to mention. I am inclosing $5. Please accept it as a gift of love with our rich blessings.—*Mrs. R. V.*

Detroit, Mich.—Many error conditions have cleared away since I received my prosperity bank, and I feel that my prospects are brighter than they have been in some time. I read in *Weekly Unity* of the lady who blessed the truck, and my husband and I began to bless a lot that had caused us much trouble, a lot that we wished to sell. In three days the lot was sold. The purchasers were very much pleased with it.. We thank God and bless Unity.—*Mrs. O. R. S.*

PROSPERITY

Huntington Beach, Calif.—Some time ago I asked you to help me get my boys out of the factory. Now they are out, and are making more than they did in the factory. They work in the open air and we are out of the jam of the city.—*C. K.*

Los Angeles, Calif.—I asked you to pray that my husband might find work, that I would get something to do to help out, and for the general welfare of our home. My

husband now has a steady job, and I have all the spare time work I can do. Our little home is very happy, and we are doing well. Praise God and thanks to Unity. —*Mrs. K. V. E.*

Oakland, Calif.—My brother-in-law wrote to you and asked you to aid him in securing work. I handed your reply to him when he came home after an all-day search for work. While he was reading your letter he received a telephone call from a man for whom he had worked before; this man told him to come to work the next day. Considering how scarce work is here at this time of year I felt that the call was almost like the voice of God. I am a seamstress. I was almost out of work two weeks ago, but I did what some one else had told of doing in a similar circumstance: I thanked God for the substance that filled my purse. Immediately a woman brought in material and asked me to make eight new dresses. I soon got three other new customers besides.—*Mrs. V. E. M.*

Glendale, Calif.—Some time ago I wrote you asking prayers that my husband might find a better position. We are very happy and very grateful to God and to Unity because the position has come to him. It is with a large firm that offers many opportunities for advancement.—*Mrs. R. S. P.*

Grosse Ile, Mich.—The answer to your prayers came quickly. Most unexpectedly we received a check for $500 from the company with which my husband is connected. It came in appreciation of some good work that he had done for them.—*Mrs. E. L. A.*

Wellesley, Mass.—I asked for prayers to solve the material problems that were confronting me. Almost immediately an opportunity came to me for service outside of my home and this brought me much needed remuneration. Two other opportunities have developed, so that I have all the work that I can carry. Along with the material gain has come the greater gain of joy, peace, and the blessedness of realizing the Christ presence always. I am deeply grateful.—*R. B. S.*

CONTROL OF ELEMENTS

Carnegie, Okla.—We had a tornado and a cloudburst. I awoke in the night and stepped out of bed into eight inches of water in my house. I immediately began to pray, asking

God to still the storm. In five minutes the water began to run out of the house. I thank God and Unity for my life and all that I have.—*Mrs. C. G. P.*

Stigler, Okla.—We have had plenty of rain since I wrote asking you for prayers. I am very thankful to God and to Unity.—*M. V.*

Seattle, Wash.—I sent you a telegram asking for immediate help for the fishing fleet off the Alaskan waters. A terrible storm had been raging for several days and it was feared that many of the boats would never reach port. It was almost noon when I sent the telegram; the storm stopped very suddenly at about that time. Not a life was lost. I thank you with all my heart.—*C. M.*

Ionia, Kans.—We were blessed with a good rain in answer to your prayers. We thank God and Unity. —*M. E. G.*

Ft. Worth, Tex.—On the same evening that I sent the letter to you requesting your prayers that we might have rain, it began to rain, and it has rained several times since. There is plenty of moisture in the ground to make the crops grow. God bless Unity.—*Mrs. H. H.*

RADIO

Kansas City, Mo.—I have been listening to your radio services for more than a year, and I want to acknowledge to you how very helpful they have been to me and how eagerly I await them. The gentleman who broadcasts the eleven o'clock service has been a special inspiration to me. Mr. Fillmore's messages of Truth are a constant source of peace to me.—*M. E. J.*

Ames, Iowa—I heard your talk and also your musical program one night last week. Both came in clearly over our radio.—*Mrs. H. E. D.*

Newberry, S. C.—Please accept the inclosed love offering, which I send in appreciation of your radio services. I can conceive of no more effective way of proclaiming the word to mankind than through the radio. God bless your radio service and may God bless you for the good that you are doing for the world.—*A. S.*

TITHING

Cape Girardeau, Mo.—I especially enjoyed the article on tithing that was in *Weekly Unity*. It opened my eyes

and cleared my mind in regard to a subject that I have long wanted to know more about. As a result of my reading the article, "Should One Tithe When in Debt," I have begun to tithe.—*R. W. W.*

Banning, Calif.—My sister needed help and I gave her $300 when I did not see how I could possibly spare it. I gave it with God's blessing, knowing that he would give the increase. The next day I received word that the government would pay us six hundred dollars a year for life, a pension for past services. Nothing else has helped me so much as tithing; I do not give to get, but I know when I do give that I need not worry about anything, for God will take the responsibility for me.—*Mrs. W. H. C.*

Asheville, N. C.—A few days ago I sent you a money order for one tenth of my month's salary. At that time I knew I did not have enough left to pay for my meals for the rest of the week, but I sent the tithe just the same. The next morning I received a special delivery letter containing a check for $66. This money was the balance due me on a lapsed insurance policy, but I had not expected to get it at that time.—*M. Y.*

HELPED BY UNITY LITERATURE

Mitchell, S. D.—I found in *Weekly Unity* some healing lessons* that I much needed, for I was a mental and a physical wreck, nearly blind and with a twisted spine. I used the lessons, which seemed to come in the order in which I needed them, and my health is now much improved. —*Mrs. B. C.*

Mt. Vernon, N. Y.—The healing lessons in *Weekly Unity* are wonderful. Through using them I have healed myself and another of rheumatism.—*Mrs. M. M.*

Toronto, Kans.—One year ago I was wretched, hope was gone, funds were low, there was domestic discord, sickness, and, worst of all, my mind was full of fear. I stumbled onto *Unity* magazine and, like a drowning man grasping at a straw, I read, pondered, read, and reread. I had been an orthodox Christian for years. What a struggle I had. Today I hold a responsible position at a good salary, my husband is secure in business, my home is more beautiful and more comfortable than I had ever dreamed it could be, the family is in good health, and my

*The series of healing lessons referred to is still being published in *Weekly Unity*.

domestic happiness is secure. My fears are gone, and the days seem too short to permit me to enjoy my newly found happiness.—*B. Q.*

GOOD WORDS CLUB

Kewanee, Ill.—I feel that I have made a great deal of progress since I joined the Good Words club. Little things do not annoy me as they once did. I find myself thinking and saying kind things where once I was inclined to find fault and criticize. I pray each day for a fuller understanding of the wonderful Truth that Unity teaches. —*M. L.*

Kingston, Jamaica, B. W. I.—It is with sincere appreciation and satisfaction that I report my progress. I am thankful for the day I became a member of the club. I now analyze and take into consideration the feelings of others in my distribution of words, which affords me one of the best opportunities for true progress and peace.—*H. W.*

San Antonio, Tex.—I shall always be grateful for having become a member of the wonderful Good Words club. It has helped me more than I can find words to express. Inclosed find a little offering to help carry on the good work.—*Mrs. G. T. J.*

Akron, Ohio—I am being relieved of a nasty temper, and am learning to speak kind words and to think good thoughts. I am thankful to be a member of the Good Words club.—*M. E. G.*

Drumright, Okla.—Since I joined the Good Words club I have had more happiness in my home than I had had in years. There are no harsh words or bad feelings in my mind, for when I am inclined to entertain them my thoughts fly to my Good Words club pledge, and all is peace and harmony. I praise God for the Good Words club.—*Mrs. F. H.*

RECORDS

Port Richmond, S. I., N. Y.—I have had some Unity records about eight weeks, and I like them very much. The more I play them, the more I like them. They have a soothing effect, yet they are lively. As soon as you have other records ready I shall be very glad to have them. The monthly record is better than ever—it is more powerful. —*A. A. C.*

Houston, Tex.—Every night when I have finished with

my work I sit down and play the records. One night when I was playing them I was completely healed of an illness that I had had for a long time. Words cannot express my thanks to God and to Unity.—C. *E.*

Philadelphia, Pa.—We enjoy the Unity records very much, especially the record of The Prayer of Faith. I thank God for my many blessings, and I thank Unity for prayers.—*V. M. M.*

Lotus, Ill.—I received the records and they are all that I hoped they would be. They are soul satisfying. They quickly became favorites with the children. I shall not be content until I have more of your records.—*M. P.*

La Mesa, Calif.—Mother received two records from Unity a few days ago. They are very clear, and they make one feel like a new person. I like the Unity Workers' song very much, because there is so much truth in it.—*Mrs. C. C. J.*

FROM CHILDREN

Mariners Harbor, S. I., N. Y.—*Wee Wisdom* is the most interesting book that I have ever read. I am always happy when it comes to my house.—*I. A.*

Centralia, Ill.—I thank the Father and Unity for the help that I have received. I made excellent grades in all my studies. Please pray that I may find a good job during my vacation.—*T. T.*

Walls, Okla.—I am so much better that I want to thank you for your help. I have not had an epileptic fit since I asked you for prayers.—*E. F.*

CORRESPONDENCE SCHOOL

Chicago, Ill.—Please find inclosed a money order for $50, my tithe, which I am sending to the Correspondence School department. I have been studying "Lessons in Truth" regularly and applying the principles daily. I have learned to let go more and more each day and trust in God. By seeing my daily work in a new light I am beginning to love the work which formerly I loathed. By replacing faultfinding and criticism and many other error thoughts with love and kindness, I have caused marvelous changes to take place in regard to my relations with employers and with others whom I contact daily. In short, I have found a fuller joy in my daily life. I thank you very much for your help.—*J. B. B.*

PUBLISHERS' DEPARTMENT

The lawyer, the engineer—virtually all men and women, as a matter of fact—devote years of study to their profession—all but parents. Apparently they think that it is not necessary for them to study scientific methods. We strive for efficiency in producing automobiles but we seem to feel that guesswork methods are sufficient in developing men and women. Aren't we cheating our children and the world too if we do not attempt to use scientific methods in their development? Because we felt that there was much to be gained from a study of this subject, because we felt that parents were coming to realize more and more their responsibility, we asked Frances J. Gable and Edith Kinley, leaders in our children's work at Unity headquarters, to prepare a book which they have called "Child Unfoldment." It has recently been added to our list of Unity publications, and sells for $1 a copy. We believe that you will find it a valuable help in dealing with the little folk whose future has been intrusted to you.

We know that we are happier when we have a friendly, peaceful, loving attitude toward our fellow men, but we sometimes neglect the cultivating of that attitude until something comes along to jar us a bit, to stir us to new determination.

A "something" of this sort that you will thoroughly enjoy will be found in next month's *Unity*. It is an article by Wm. T. Cotterill entitled "Love." Mr. Cotterill says, "Dwelling in love we can know no fear . . . but only harmony and health." Read all of this interesting article in your October *Unity*.

If you know a school teacher who delights in reading good stories to her pupils, why not send her a year's subscription to *Wee Wisdom?* In this way you will make it possible for all the children in the school to become acquainted with our child's magazine and to get from it the happiness and the practical help that every reader so thoroughly enjoys.

The Unity School of Music, exponent of the Seymour Plan of Musical Re-Education, announces that its winter school session will begin September 12.

A thorough grounding in the fundamentals of music with a view toward awakening and developing a responsive musical consciousness is given in this school. The children have an instinct for rhythm; the instructor arouses it by having them skip, march, and swing. They are led to listen carefully to the melodies so that they can sing them or play them on the piano from memory, to listen for and to hear the supporting harmonies and thus from the beginning to learn to harmonize naturally; they are taught to transpose, and to create music of their own. Gradually and naturally true musical feeling is awakened, the inner urge for musical expression and creativeness is aroused, and sound musical taste is developed.

For information regarding terms and all other particulars, please address the Secretary of the Unity School of Music., 1319 E. Ninth st., Kansas City, Mo. (Those who desire the work through correspondence should write to Harriet A. Seymour, 57 W. 48th st., New York City.)

"At a regular meeting of the Board of Managers held yesterday, I presented your kind letter offering to us as a donation the two volumes in revised Braille of 'Lessons in Truth,' by H. Emilie Cady. The Board greatly appreciates your offer and a vote of thanks was passed in anticipation of receiving these helpful books, which will be much enjoyed by our blind readers." This letter is one of many appreciative letters that we have received in response to our offer to send a copy of "Lessons in Truth" in Braille to any library maintaining a department for the blind and to any school for the blind. Your calling the attention of your own local library to this offer may be the means of bringing a new light to some one now blind. The only requirement on the part of the librarian is that he write us for this book.

For a complete list of Unity publications, magazines, books, booklets, and tracts, write us for an order blank. Even more detailed information than the order blanks give will be found in the Unity Catalog. The catalog also gives an interesting history of Unity and its growth, with many pictures of its various departments. You will find it convenient to have several of these order blanks and catalogs on hand to give to your friends who inquire about Unity.

When we asked the *Wee Wisdom* editor to tell us what she was planning for the September number of *Wee Wisdom*, in order that we might give you some hint of the things being planned for your little folk, we received such a deluge of interesting information that we don't know where to begin with the telling. First of all, there is a new serial story by Gardner Hunting, called "Chimpanzee," which is especially fine. Then there are three lovely illustrated poems and a good little story, "When Philip Forgot," by Zoe Meyer, author of many fine children's stories. Blanche's Corner tells the story of Red and Kegs and the other boys that *Wee Wisdom* children all know so well. Their story for September is called "Profit and Loss." Handicraft gives instructions for making a carrying case for school supplies and Busy Sunbeams shows the little girls how to make pretty aprons that they may use at school. We feel sure that you'll agree with us that the September issue will be one of the best that has ever appeared.

"Just what do you mean by a de luxe edition?" That question was asked of us by a subscriber. A few of our books are standard textbooks that students read and reread, and therefore want in very durable bindings; we offer these books in what we call a de luxe edition. These books are pocket size, printed on thin paper, and bound in imitation leather. This binding material is as good as leather but its production does not necessitate the killing of animals. Prices for these de luxe books are given in all our order forms and in "Book and Booklet" listings.

F. B. Whitney, editor of *Unity Daily Word*, and his wife, May Whitney, director of the Society of Silent Unity, recently returned from a vacation in Switzerland, Italy, and France. Mr. Whitney wrote a number of daily lessons and special articles for *Unity Daily Word* during the voyage and his stay abroad.

WHEN YOU DISCOVER *UNITY DAILY WORD*
YOU FIND SOMETHING
YOU HAVE LONG SOUGHT

This monthly pocket manual gives daily lesson-drills in the actual application of Unity principles. You will also like the special articles and poems.
Unity Daily Word is a distinctive magazine. Make its acquaintance.
Sample copy free. Monthly, $1 a year.

READIN' AND 'RITIN' AND 'RITHMETIC

September brings again the problems of school that are so important to our young folk. Pupils have not only the matter of lessons and examinations but also the problems of adjusting themselves to new conditions and new teachers, of establishing harmony with their fellow students, and, in many cases, of working out some financial condition that might make their school days unhappy ones.

You are learning to meet your difficulties through Truth; you are learning—possibly you have already learned—that there is not a problem that does not have a Truth solution.

Let your children learn this, too. Let them know that there is nothing in their lives—nothing too big or too small—that they cannot work out in Truth.

Unity has two magazines for the young folk. We will gladly send you sample copies of either of them.

Wee Wisdom is published for children up to twelve years of age. Gayly colored pictures, merry little poems, and interesting stories combine to give this magazine the charm that it has for its young readers, and to give them, without their suspecting it, little lessons in Truth application that they will remember long, long after the stories themselves are forgotten. Subscription price, $1 a year.

Youth is designed for the young people of high school age. It discusses their problems freely and frankly, dodging no issues. It does not preach; the young folk have already had too much preaching. It talks *with* them, not *at* them. The September issue of *Youth* is a special SCHOOL NUMBER and an ideal one with which to start some boy's or girl's subscription. Yearly price, $1.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

HOW'S BUSINESS

One worker answers, "Terrible! Been out of work for a month! Poor pay when I do work! No sales!"

Another says, "Great! Don't know who started this talk about hard times and no jobs. No slump in my work. In fact, my business is better than ever."

Business conditions are the same for those two types of workers. The same jobs are there for both of them; the same customers are prospects for both. Where can the difference be except within the men themselves?

Christian Business is a business stabilizer, helping every man to get the right slant on his business—to know that his business is good business—to make his business good business.

Christian Business collects and presents in an interesting, readable form the ideas that business men are successfully applying—the ideas that are helping half of the workers to see good business, good prospects, and good jobs while the other half is worrying and fearing the shadow of poor business, decreased sales, and no jobs.

If you are not on the sunny side of the business fence, why not at least investigate that side of the fence? Find out what these ideas are that keep business good for many while others cry "Hard times." Start your investigation by filling out the coupon below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me

☐ a free sample copy of *Christian Business;*

or

☐ one year's subscription to *Christian Business.* (Inclose $1 for subscription.)

(Indicate your choice of these two offers with an X in one of the squares.)

My name .....

My address .....

City ..... State .....

WATCH FOR THE PINK WRAPPER

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In that case, a subscription blank is inclosed for your convenience in renewing.

TALKS ON TRUTH

A Collection of Lessons by Charles Fillmore

This book contains the supplementary lessons that formerly followed the twelve main lessons in "Christian Healing." Other articles by Charles Fillmore, formerly published as separate booklets, have been added.

Chapter titles will give an idea of the subject matter of these talks:

How Microbes Are Made
The I AM in Its Kingdom
How Shall the Dead Be Raised
The Development of Divine Love
The Ministry of the Word
Ye Must Be Born Again
Obedience
The Church of Christ
The Lord's Body
The Restoration of God's Kingdom
How Mental Healing Is Done
The Holy Spirit
Unreality of Matter

This is an excellent book for advanced Truth study. Its lessons logically follow those in "Lessons in Truth" and "Christian Healing" and are a necessary part of a well balanced course of study in metaphysics and mental healing.

"Question Helps" in the back of the book are a valuable aid in bringing out the important points of each chapter.

Published in paper cover only. Price, $.75.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

AN IDEAL SUBSCRIPTION SERVICE

You can have this by complying with the following suggestions:

(1) When giving a change of address always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by check, bank draft, money order, or registered letter.

1928 UNITY CALENDAR

Statements Taken from Divine Remedies

A new statement—replete with new understanding, new courage, new faith, and new growth—for each month.

Useful and Ornamental

On decorative calendar stock—printed in large, easily read type—attractively illustrated.

Suitable for Home or Office Use

Only a limited number printed. For the last three years the supply has been exhausted and many orders have been returned unfilled. Avoid this by ordering yours early. Price, $.50 each.

GETTING THE MOST OUT OF YOUR UNITY WORK

Our teachers and healers are frequently asked, "What should I read and study to get the most out of my Unity work?" The answer is "Lessons in Truth." If you are to get the utmost from your class work, your reading of the periodicals, your own meditation and prayer, we urge that you use "Lessons in Truth," in correlation with your other study.

Paper cover edition, $.75; paper, pocket size, $.75; cloth binding, $1.50; de luxe edition (limp binding, pocket size), $3.

A LETTER TO *YOUTH*

Dear Editor:

Some time ago I wrote to you asking how I could overcome my fear of my examinations, and I received some very valuable information.

I rejoice to say that I passed with good grades in all my studies.

Respectfully yours,
F. E. L.
Tampa, Fla.

REPENT YE! REPENT YE!

Have you heeded the call to repentance that was preached by John the Baptist so many years ago? Just what does repentance mean? Have you prepared the way of the Lord, and are you making His paths straight? Is your life so satisfactory that you have nothing of which to repent? If it is, then there is no particular need for you to read further on this page.

If, however, conditions in your body and in your environment are such that there is room for improvement, we shall be very glad to show you how you may "prepare the way" for the Lord or Law of your Being. It will take patient and persistent effort on your part, but the results are certain and very gratifying—well worth your most earnest endeavor.

Inquiries will receive prompt attention when addressed to our

CORRESPONDENCE SCHOOL DEPARTMENT

GOOD WORDS BRING FORTH BLESSINGS

Good words are inspiring, calling forth only the good. Through their use the body is made to feel the glow of health; the mind is clarified and made more alert, the vision and the understanding are sharpened. One who uses only good words radiates love, health, joy, and wisdom. He is an inspiration and a blessing to all whom he contacts and he receives abundantly of the rich blessings of Spirit.

The pledge of the Good Words club:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

JOY

What a simple little word and yet how much is involved in these three letters! The whole universe is made up of these three letters, J—esus, O—thers, Y—ourself. You cannot have joy in your life if you leave out the *O*, nor can you reach to the highest, Jesus, if you leave out others. If you would have real joy in your life, give joy to others; in this way you will be getting happiness, which is your birthright. You are invited to join Silent-70 and take up the joyous work that this organization is doing by helping others to know more of Jesus. This is the department of Unity that attends to the distribution of free Unity literature. We will gladly explain our work to you if you will write us for information.

We give these testimonials of those who have met Jesus through others:

U. S. Veterans' Hospital—I thank you for the supply of tracts which have been distributed here in this hospital. Great is the good and manifold are the blessings that are being derived from them. In Unity these men are finding not only relief from mental trials and disappointments, but also from lack and physical torture. I am sure that God is wonderfully blessing the word as it passes from bed to bed, and I am thankful that I am in this way able to do my part in spreading the gospel of Truth that has been such a boon to me. *—H. S. L., S-70 No. FM-21.*

Johannesburg, S. Africa—All the literature sent to me has been distributed to various parts of South Africa. Many who have received it report being very much pleased with the teachings; as requested by me, they have passed the literature on to others. Thus is the seed of the good word being sown in fruitful soil. I have been practicing the advice in the Silent-70 enrollment letter, and the results are very noticeable; friends in one home where I sometimes visit tell me that they like to have me come because I seem to bring with me a bit of heaven. I never try to force Truth ideas upon others, but am always on the watch for an opportunity to offer them. People ask me for the secret of my health and happiness, and they get a good answer and a leaflet or a magazine. It is a great happiness to me to be able to work with you in what I feel is the service of humanity. *—C. E. N., S-70 No. FC-29.*

A Prison—Some Unity literature has been given to me by a friend here, and I am greatly interested and pleased with the work that you are doing in this prison. I should like to be a member of Silent-70, as I believe it would be a great help to me to be able to help others. If it changes me as it has changed my friend, I shall be greatly blessed and will do what I can to uplift other prisoners.—*A Prisoner, S-70 No. EF-45.*

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* mean necessarily that we indorse the interpretation of Christian principles that is taught at the address given.

Regular meetings are held at many of these addresses. Let your own understanding of Unity's teachings guide you to the organization which most adequately serves you. We endeavor to list only organizations of reliability and integrity.

ALABAMA

Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
Union Grove—Welcome Huskey

ARIZONA

Phoenix—Christian Unity, 643 N 4th
Tucson—Truth Center c/o Pauline Gift Shop, 317 E Congress

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, 4 Arcade bldg

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1301 S 6th
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
Fresno—Mrs Emilie Weisenberger, 105 N Van Ness
Hollywood—Unity, 1519 Gardner; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Cen, 330 E Hillcrest blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Riverside—Unity Truth Cen, 1263 Main
Sacramento—Unity Cen, 606 Plaza bldg, 10th st bwt I and J
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 1310 Bank

COLORADO

Colorado Springs—Home of Truth, suite 217, DeGraff bldg
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg

DISTRICT OF COLUMBIA

Tacoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw

FLORIDA

Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N
Miami—Truth Seekers' Home, 3269 Mary, Coconut Grove; Magic City Book store, 219 N E 2d ave; Unity Cen, 275 N E 1st st
St Petersburg—Unity Truth Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

HAWAII

Honolulu—Unity Cen, 347 Saratoga rd

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark

Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 508; Mrs F G Ritchie, 1414 Straus bldg, 310 S Mich

Danville—Class of Prac Christianity, 126 N Vermillion

Decatur—Unity Reading Rm, 1058 W Forrest

Peoria—Unity Cen, 800 Wheelock bldg

Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence

Waukegan—School of Prac Christianity, 109 Washington

Winnetka—Mrs Mary S Atwood, 839 Elm

INDIANA

Fort Wayne—Unity Cen, 1210 Calhoun

Indianapolis—Unity Truth Cen, 417 Kresge bldg

Kokomo—Mrs Norman Simpson, 523 S Washington

Vincennes—C S Miller, 316 Main

IOWA

Burlington—Art and Community House, 1424 West

Cedar Rapids—Unity Cen, 1011 2d ave e

Davenport—School of Div Science, McCullough bldg

Des Moines—Unity Truth Cen, 236 K P bldg

Sioux City—Unity Truth Cen, 615 Iowa bldg

Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Arkansas City—Olive May Hill, 220 W Linden

Kansas City—Unity Cen, 309 Huron bldg

Salina—Mrs Olga Palmer, 713 Gypsum

KENTUCKY

Louisville—Truth Cen, 311 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers, sr, 2831 Constance; Unity Society, 236 Walnut

Shreveport—Unity Study Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield

Greenfield—House of Faith, 10 Park

Lowell—Mrs Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Unity Class, 90 Highway

Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher

Flint—Edna D Cross, 1545 Illinois

Grand Rapids—Ida Bailey, St Cecelia bldg, Ransom ave

Idelwild—Mrs Dollie Sandridge, box 83

Ionia—Lucia Vosper, 267 E Main

Kalamazoo—School of Christianity, 209 W Dutton

Saginaw W S—Mrs Ina Childs, 712 Benjamin

MINNESOTA

Duluth—Unity Truth Cen, 1011 N Central

Minneapolis—Unity Soc, 510-11 Plymouth bldg; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave

St Paul—Unity Truth Cen, 446A Wabasha; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg

MISSOURI

Joplin—Mrs H E Millsap, 827 Wall

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen, (colored), 1705 E 19th

Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Butte—Keefe Bros, 25 Park

Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

Lincoln—Unity Soc, 1413 O

Omaha—Meta Lib, 202 Aquila ct, 1615 Howard

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

East Orange—Unity, 19 Washington

Hackensack—Truth Cen, 360 State

Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl

Newark—Unity Soc, Hotel Riviera, rm 205; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th

Paterson—Unity Truth Cen, 98 Bdwy

Plainfield—Unity Cen, 234 Park

Ridgewood—Unity Cen, 74 Cottage pl

NEW MEXICO

Raton—May Schleifer, 321 N 4th; Mrs C R Engledon, 136 N 2d

NEW YORK

Brooklyn—Unity Soc, Tivoli Theatre bldg, 18-20 Myrtle

Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 1 W 47; Meta Bkshop, 500 5th ave; Unity Cen, (colored), 2525 7th
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell
Scotia—Mrs Florence Rice Judkins, 84 Pleasant View
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 84½ E Market
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Unity Cen, Carnegie hall, 1220 Huron rd; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid
Columbus—Unity Truth Cen, 63 S High, rm 582 Majestic theater bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Ross
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Truth Cen, 223 Michigan; Unity Soc, 411 Produce Exchange bldg, St Clair and Madison
Warren—Unity Cen, 904 Western Reserve Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, 124 W 9th
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Mill City—Jennie Christensen
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, 596 Gatenbein

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed Hotel
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen of Truth, 236 S 13th
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

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Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, Rm 1, Woman's bldg
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Brownsville—Unity Cen, 1219 Adams
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Spokane—Meta Lib, 308 Norfolk bldg
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Madison—Unity Cen, 1812 Van Hise
Milwaukee—First Unity Cen, 130½ E Wells
Racine—Unity Cen, 402½ 6th

WYOMING

Casper—Mrs Thelma Young, 733 E 2d

AUSTRALIA

Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 22-24 College; Dunlop & Co, 333A George
Upwey—Good Will Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Unity Centre, 18 Chomedy
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg
Ottawa, Ont—Truth Cen, 32 Sunset Blvd
Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
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CUBA

Havana—Thos H Spence, 84 Jesus del Monte

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